

ISLAM

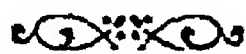
AND

ITS COMPARISON WITH OTHER RELIGIONS

OR

AHMED AND HIS TEACHINGS

IN HIS OWN WORDS



PUBLISHED BY

THE ANJUMANE TARRAQI ISLAM

SECUNDERABAD-Dn.

7th EDITION 310 PAGES.

INDEX.

	Page.
1 The Need of the Holy Quran	1
2 Why is the Holy Quran superior to the other Revealed Books?	21
3 Faith and Reason	23
4 Revelation versus Reason	24
5 Truth of the Holy Prophet Mohammad peace and blessings of God be on him and His superiority to all other Prophets	29
6 Sunnat and Hadis and Their respective value in Muslim Law	37
7 Why are the Muslims called the best of all People?	43
8 All the nations of the world shall believe in one God, one Prophet and one Faith	45
9 Fundamental Doctrines of Muslim faith	47
10 The Beauties of Muslim Prayers	60
11 The Friday Prayer	76
12 Who is a true martyr?	76
13 Preparation for the next world	77
14 The secret of long life	79
15 The Woes of Islam	82
16 Laugh little and weep much	87

				Page.
17	Certainty in faith	...	...	90
18	Distinctive mark of true faith	...	...	95
19	Are all religions from God?	...	...	96
20	The Teachings of Islam and their contrast with other religions	...	...	108
21	The teachings essential to become a true Muslim	...	...	182
22	The Teachings of the Holy Quran and Gospels compared	...	...	221
23	A new year's call to the Christendom...	...	...	231
24	Jehad or Religious War	...	...	235
25	The British Government	...	...	248
26	The Message of Peace Regarding The Hindu Muslim unity	...	...	261
27	A Declaration of creed	...	...	300
28	A Miracle of God	...	...	302
29	Conditions of Bai'at	...	...	307
30	Initiation Form	...	...	309
31	Corrections...	...	...	311

In the name of Allah,
The Gracious, the Merciful
We praise Him and pray for His
Choicest Blessings upon His noble Prophet.



THE NEED OF THE HOLY QURAN.

THE great object of Islam being to teach the doctrine of the Unity of God, the question has often been asked what was the need of the Holy Quran when the doctrine of Unity had already been revealed to the world in the Taurat (the book of the Law of Moses.) In answer to this question it should be borne in mind that Judaism no doubt originally taught the doctrine of Unity, but Judaism at the time of the revelation of the Quran was itself corrupt both in practice and doctrine. The pure religion of the Unity of God had been departed from by the Jews, and the doctrine of Unity contained in their books had no practical effect upon their lives. The grand aim for which man is created and the Word of God revealed had been utterly lost sight of. The recognition of the Divine Unity consists in a firm belief in the existence of God and His oneness attended with an implicit obedience to Him, complete submission to His will and losing one's self in His love. The Jewish books taught Unity indeed but the inner life of the Jews was not governed by the noble principle of conduct

which underlies the doctrine of the Unity of God, and their hearts were totally devoid of the deep expression of the grandeur and glory of God. Outwardly and formally they recognized Unity but their hearts were turned away from purity and were under the control of Satan. Their lives were characterised by every form of iniquity such as worldliness impure thoughts and affections, deceit and falsehood. The honor and greatness due to God were given to priests and hermits and disgraceful deeds were done. Hypocrisy and deceit were predominant in the hearts of those who claimed to be the teachers and reformers of the people

Moreover a mere formal recognition of the Unity of God is of no avail if the heart bows down in submission before a thousand different idols. The person who assigns the glory and greatness which is due solely to God, to the means, plans and stratagems which he employs for the realization of an object, or trusts in aught but God, or gives a share of the majesty and power of God to his own self or to any other creature, is also an idol worshipper though he may outwardly confess the Unity of God. Idols are not only images made of stone, brass, gold, silver or any other substance, but every object of the reverence and passionate devotion which is due to God, is an idol in the sight of God. The Jewish sacred books however did not teach this noble significance of the doctrine of Unity and the Quran was, therefore, needed for its revelation to the world. The doctrine of the absolute Unity of God precluding faith or trust in everything else

besides God was not known to world until the Holy Quran revealed it. The adoration and reverence of senseless images is an act to which none but the most ignorant and superstitious would resort, but the most dangerous form of idolatry is that which cannot be easily discovered and which effects and vitiates the whole system like an imperceptible but obstinate disease. This lamentable disease prevailed among the Jews and the Bible did not prove an effectual remedy for it, for the Bible did not teach the great truth underlying the Unity of God. The general prevalence of this disease moreover required a perfect living exemplar whose life being governed by this practical principle of the absolute Unity of God should have been a guidance and a direction to mankind and a powerful remedy for destroying the disease.

What is the true doctrine of the Unity of God which the Holy Quran requires us to believe in and which is the only way to salvation? It is to believe in God as one and alone in His person, and above every rival or partner whether it is an idol, or human being, or a heavenly body or one's ownself or one's resources, plans or means, not to regard any one as powerful against Him, not to consider any one as the sustainer, the exalter, the abaser, the helper or the supporter as against the will of God, to love Him alone, to worship Him alone, to submit to Him alone, to fear Him alone and to centre all one's hopes in Him alone. There are three requirements for a complete adherence to the doctrine of Unity. Firstly, a man must believe in Unity in the person of God,

i.e. he must regard everything as vain and naught before God. Secondly he must believe in Unity in the attributes of God and consider Divinity and Lordship as the attributes of none besides God, looking upon all those who seem to have an authority as having it from Him. Thirdly, there must be unity in the love, sincerity and devotion which he bears to God; in other words, nothing else must have a share of his love, and devotion towards God and of the other aspects of his adoration, and he must be completely lost in Him. These three aspects of the Divine Unity had not been taught by any book before the Quran, and that which had been taught by Moses and the Israelite prophets was not acted upon by the Jews and the Christians. The iniquity and gross immorality in which these people indulged at that time is a clear testimony to the truth of the statement that they admitted the existence of God with their lips, but their hearts were utter strangers to this exalting and noble faith. It is for this reason that the Quran condemns both the Jews and Christians and says that if these people had acted upon the teachings of Moses and Jesus they would have been granted sustenance both from heaven and from earth. The heavenly sustenance indicates the spiritual blessings which are granted to the righteous and faithful in heart such as heavenly signs, acceptance of prayer, vision and inspiration. Here they are also declared as having been deprived of earthly sustenance, because they did not obtain it by just and righteous means but by bending low upon earth and making use of vile means.

Israelite Law, no doubt, taught the Unity of God, but doctrine of Unity taught by it, fell far short of the sublime Unity revealed by the Holy Quran. This defect of teaching in itself called for a new revelation, while the necessity was further enhanced by the spiritual death of those who professed to inculcate this doctrine. The Jewish doctrine of unity, imperfect as it was, was in their books and not in their hearts. They, therefore, needed a Heavenly Teacher who should have breathed the soul of Unity into their hearts, and a warm devotion in place of dull and vapid utterance of formal words. The Jews were dead and life had departed from them on account of the hardness of their hearts and their numerous transgressions. No spark of love for God and not the slightest trace of inclination to spirituality was left in them. Their books on account of their defective teachings and the numerous alterations in their letter and spirit could not inspire a new life into, and furnish a perfect guidance to their votaries or to the world at large. Therefore, Almighty God sent down His living Word like fresh and timely rain and to this word which gave life did He invite them, that they might find life and salvation being purified through it of their former errors and iniquities. The Holy Quran was, therefore, needed in the first place to teach a living Unity to the lifeless Jews; secondly, to inform them of their errors; and thirdly to throw full light upon all matters relating to eschatology which had been but barely alluded to in the Israelite law.

It is true that the seed of truth was sown with the revelation of Moses while that of Jesus gave the glad tidings of a future when that revelation was to be made perfect. As the seed that grows in a healthy condition gives the glad tidings of good fruits and ears the Gospel of Jesus gave the glad tidings of the revelation of a perfect law and unerring guide fulfilled in the Holy Quran. The seed which Moses had sown, therefore, ripened with Quran. The Holy Book brought with it the perfect blessings which made a clear distinction between truth and falsehood and perfected the religious truths and spiritual verities. This was the purport of Moses' words in Deut 32 : 2, "The Lord came from Sinai, and rose up from Seir unto them; He shined forth from mount Paran." In fact the different phases of law were made perfect only by the Quran. Its two great divisions, the one treating of the relation of man to God and the other of that of man to man, found complete and full development only in the Quran. The object of the Quran was to make the savage a man, to teach the man the highest moral qualities and to make him godly last of all. This function the Holy Book performed with such a success that every other law is a total failure in comparison with it.

The Holy Quran was also needed to settle the differences between the Jews and the Christians relating to Jesus. This it has done in various places. A very important point of difference is that in relation to which the following verse

occurs in the Holy Quran; يا عيسى انى متوفيك ورافعك الى الله وعطرك من الذين كفروا The Jews asserted as against the Christians that their prophet, *i.e.*, Jesus, had been crucified and that, therefore according to the law of Moses he was accursed and his soul did not rise to heaven. This argument they advanced as conclusive proof that Jesus was a false prophet. The Christians admitted the curse but said that he had been cursed for their sake, and that subsequently the curse being removed, he rose to heaven where God seated him on His right hand. The verse quoted above condemns both views as serious errors. It states that Jesus did not suffer either a permanent or a temporary curse but that his soul rose to heaven, the happy abode to which the souls of the righteous rise, immediately after his death which did not take place on the cross. The Mosaic Law makes curse the consequence of a death upon the cross and not of a mere suspension on it which does not result in death. The Quran plainly negatives the death of Jesus upon the cross and consequently his subjection to curse and asserts in clear words that his soul like the souls of the righteous rose to heaven after death. Therefore, the Holy Quran refutes both the Jewish and Christian doctrines and asserts that he was not accursed as his enemies and erring friends would have him, but died a pure death and was raised to heaven after his death like all other prophets. Thus did the Holy Quran settle the much vexed question of Jesus' death but the Christians do not still admit the need of the Quran. The Quran brought the pure

doctrine of the absolute Unity of God, it produced harmony between reason and religion, it carried the doctrine of Unity to its perfection, it furnished clear and conclusive arguments for the Unity and attributes of the Divine Being, it gave reasons based on intellect, history and revelation, for the existence of God, it dressed religion which had up to that time no more value than can be given to a story, in scientific clothing, it clothed every doctrine with true wisdom, it brought to perfection the chain of religious truths which was hitherto imperfect, it took away the curse from Jesus, and it gave evidence of his being a true prophet and of his soul having risen to heaven to live with the righteous. In the face of these facts, no sensible person would assert that the Quran was not needed.

It should be borne in mind that Quran has itself clearly proved its need. Thus it says:

اعلموا ان الله يحيي المړض بعد موتها

“Know it that the earth had been dead, and God is now going to restore it to life again.” History bears evidence to the fact that immediately before the revelation of the Quran every nation had depraved itself and all the people were sunk deep in vice. Piender notwithstanding his determined enmity to, and blind prejudice against Islam, also bears testimony to the fact that the Jews and the Christians at the advent of our Holy Prophet were corrupt to the core and led grossly immoral lives, though he adds to explain away the appearance of the Holy Prophet that the coming of a false prophet at

Any one having an ordinary share of intelligence will clearly see that this explanation is simply an absurdity and an impertinence. Put in plain words it means that finding the people of the earth in gross errors and turpitude, God intentionally let them into greater errors and brought about circumstances which led millions of human beings farther away from the right path instead of doing something to bring them back to the truth. Is it true that when God sees the people gone astray, He intentionally leads them to greater destruction, and sends them misleaders and false prophets when they need true guides and reformers? Do the Divine laws as revealed in external nature lend support to this conclusion, and is it thus that God visits the people when sufferings and adversities are unbearable? This is the most blasphemous charge against Divine justice and mercy. To what extreme does the love of this world lead! A weak human being is first called God and then an accursed person! The righteous prophet of God who delivered the world when it was plunged in evil and restored it to life when it was dead, is denied!

What stronger evidence of the need of the Qnran is needed? It came at a time when error raged in the world. It found the world blind and gave it light, it found it in error gave it guidance, it found it dead and gave it life. The fact that the doctrine of the unity of God had already been revealed does not in any way affect the need of the Quran, for as already shown the doctrine of Unity as taught in previous

books, was very imperfect and did not aim at the high standard revealed by the Holy Quran. Moreover, even in that imperfect condition, it was only upon the lips and not in the hearts of its adherents, and the Holy Quran was, therefore needed to impress it upon the hearts, and to make it a living principle for action instead of a formula for repetition. The doctrine of Unity was in fact being quite lost and the Quran brought it afresh to the memory of mankind. The reason why the Holy Quran has been termed *ذِكْرٌ* or remembrance is that it brought back to the memory that which had been forgotten.

The argument against the need of the Quran moreover, applies, if there is the least weight in it, with equal force to the Mosaic Law itself, because the doctrine of Unity was not unknown before the revelation of the Law of Moses. Do not even the Jews and the Christians admit that this doctrine had been first revealed and taught to Adam, then to Seth, Noah, Abraham and the other prophets that went before Moses? The revelation of Moses is, therefore, open to the same objection, *viz.*, that it was not needed when the doctrine of Unity was revealed and known before it. The same eternal and unchangeable God who revealed himself to Adam, Seth, Noah, Abraham, Isaac, Jacob and Joseph, revealed Himself to Moses, and Moses taught the same Unity which the earlier prophets had taught.

The truth is that the doctrine of the unity and existence of God was not originally taught by the law of Moses but is of ancient origin. We must therefore, seek the principle which governs its repeated revelation in the world. A cursory glance at the world's history will show that there have been periods in it when the teaching of Unity has been in its wane and men having left to act upon it, the principle has been held in contempt and disregard. Almighty God has on such occasions raised the prophets and vouchsafed fresh revelations to the world in order to deliver people from the evil and *Shirk* into which they had fallen and to bring them back to righteousness and the Unity of God which they have lost. Thousands of times has the doctrine grown rusty and as many times has it been polished and restored to its original purity. With its rustiness its true worth hidden from the human eye and accordingly for a time it appears to be quite forgotten. A prophet of God, therefore, again appears to manifest its beauty and light and to dispel the darkness from its face. Thus have light and darkness been gaining the supremacy alternately in the world. The most unfailing test that can be applied to judge the claims of a prophet is to see the time when he appears and the transformation which he works. This is the safest method which a seeker after truth should adopt. He should consider with an unprejudiced mind the conditions, both as to principles and actions, of the people among whom a prophet appears, before his appearance and after he has done his work. If he comes in time of need and

leaves them when that need is satisfied, this is an irrefutable argument of his truth. A prophet is needed to deliver those who are involved in sin in the same manner as a physician is needed to cure the sick.

If any one were to apply this sound test to the claims of our Holy Prophet and compare the pre-Islamic Arabs with the companions of the Holy Prophet, he would be convinced that the Holy Prophet far excelled all other prophets in his sanctifying power, in the wholesomeness of his influence, and in the abundance of his blessings and that the need of the Quran and the Holy Prophet was far more clear and easy of demonstration than the need of any other prophet or book. What great need did Jesus for instance satisfy and what is the proof that he actually did satisfy any need? Did he work any great transformation in the faith, morals and customs of the Jews? Or was he successful in purifying the lives of his chosen apostles? Both questions we are sorry to note, must be answered in the negative. All that can be proved is that Jesus had gathered about him a number of avaricious men who were guilty of treachery and faithlessness to their master. Was this the effect of teachings which are boasted as unequalled in their sublimity?

It should also be borne in mind that the Gospel teachings have no superiority over the teachings of the earlier prophets. The teachings contained in the Gospels have on the other

hand been all taken from earlier sources including the Talmud. The Jews have always forcibly asserted that there is no originality in the Gospel-teachings but that they are only plagiarisms from Jewish sacred books. One Jewish author has traced whole passages of the teachings of Jesus in the words of earlier sages. But the Christians while admitting this charge of plagiarism would say that the object of Jesus' mission was not to teach morality but to offer his blood as an atonement for the immoralities of the world and to be subjected to curse. This is however a serious error into which they have fallen. They think that the Law was consummated in the Mosaic Law and that therefore, the Law revealed in the Quran was not needed. The truth is that since men are apt to forget and be remiss in acting upon moral injunctions which are revealed to them through a prophet, a new prophet is required after some time to re-establish the same principles and make men act upon them. Every new age stands in need of new reformer and a new magnetiser. But the Quran was not needed only to satisfy these two needs; it was also needed to bring the teachings of the earlier books to completion and perfection. To take one instance only, the Mosaic Law laid stress upon vengeance only in all cases, while Jesus taught of unconditional forbearance and non-resistance. Both these teachings were required by the special circumstances of the time when they were taught but being one sided they could not furnish rules for all ages. As the teaching of the extreme vengeance of Mosaic Law was abrogated

by the Gospel, the Gospel-teaching of extreme forbearance itself required to be modified. Hence the need of the Holy Quran which teaches the middle path in which the punishment of the offender or forbearance ought to be restored to as the occasion requires. Thus both the Mosaic Law and the Gospel take the extreme course while the Quran teaches the golden mean in all cases. The essence of the teaching in all three books is the same, but the first two laid stress only upon one side of the question owing to the peculiar requirements of the time and the circumstances when and under which they were revealed, and the third, meant as it was for the whole future, led men into the mean path to which they could for ever stick. The Mosaic Law takes one extreme and the Gospel the opposite, the one requiring vengeance in all cases and the other unconditional forbearances, but the Holy Quran reveals the wise path of acting according to the occasion. The teachings of the Mosaic Law and the Gospel are thus closed with true wisdom in the Holy Quran. If the Holy Quran had not come, the law revealed in the Mosaic Law and the Gospel would have been like the arrow shot by a blind man which, if it hits the mark once by chance, goes wide a thousand times. In short, the Pentateuch contained law in the form of stories and the Gospel taught it in the form of parables while the Holy Quran presented it to seekers after truth clothed in true wisdom.

The excellent teachings revealed in the Holy Quran are,

thus, far above those contained in the Bible. Nay the whole of the Bible cannot stand against a single short chapter of the Holy Quran entitled the *Fatiha* which contains only seven verses and which discloses such vast treasures of spiritual wisdom, excellent religious truths and the highest and most precious verities arranged in natural order and methodical succession of parts as are not to be met with in the books of Moses and Jesus, though one should waste his whole life in turning over their pages. The word of God shows its Divine origin by the Divine power which lies hidden in it just as His handiwork shows His wonderful skill. It should be further remembered that the Holy Quran contains all the directions which are necessary for the perfection of man. The Bible is like an inn which once afforded lodging and rest to wayfarers but after a time heavy storms and violent earthquakes levelled it with the ground. The great building which had once separate apartments for different functions, lay in such waste and total disorganization that the whole was nothing but a heap of bricks. The Lord of this inn took pity on the travellers, and therefore, prepared a new inn, more spacious than the first and providing every sort of accommodation and all necessities for the comfort of the travellers. In its preparation the Lord of the house while making use of some of the bricks of the old building that lay in ruins, added a great deal of fresh material, in order to provide for every requirement of the travellers. This second inn is the Holy Quran let every one who has eyes behold.

In connection with the perfection of the teachings revealed in the Holy Qurān and the imperfection of those revealed to Moses and Jesus, it is necessary to remove an objection. The incompleteness of the earlier teachings is due not to any defect in the Divine revelation, but to a defect in the capability and capacity of those for whom these teachings were meant. The Israelites to whom the mission of Moses was directed had passed about four hundred years in the slavery of the Pharaohs of Egypt, and under this long subjection to the cruelty and tyranny of their masters, they had become as it were utter strangers to principles of justice and equity. As a general rule, the principles to which the masters of a country adhere, find their way into the subject people. People who are in subjection to tyrant, must after a time grow tyrants in private, while those who are under a just ruler, must grow just in private. The king is as it were a teacher of his people. The Israelites had for many generations been in the bondage of foreign tyrants and their constant subjection to the tyranny and cruelty of their masters fostered in them a spirit which was quite inconsistent with principles of justice and equality. It was, therefore, the first and primary duty of Moses to indoctrinate them in the principles of justice and hence his teachings laid great stress upon this point. The pentateuch of Moses is not wholly devoid of forbearance and mercy but the vein of justice runs through its pages, and its object is also to put a restraint upon undue cruelty and vindictiveness. Such is not the object of the Gospel. It lays stress upon

forgiveness and forbearance. The reason of this is not far to seek. The Jews had carried to excess the doctrine of retaliation taught by the Mosaic Law, and instead of kindness and fellow-feeling, rancour and spite had grown up in their hearts. The teaching of Jesus in the Gospels is evidently address to a people whom the speaker knows to be men of a rancorous and vindictive nature and whom he wishes to instruct in the high moral qualities of kindness, patience, forbearance and forgiveness to which they are utter strangers. Hence the propriety of the teachings of Moses and Jesus is unquestionable though it cannot be denied that both doctrines were like special or local laws and from their very nature unsuitable for permanent and universal adoption. The true and universal Law was revealed in the Holy Quran which abrogated all previous laws. Any one who enters into the spirit of the Holy book and goes to the depth of its true significance, will clearly see that the Quran has neither laid stress upon strict vengeance as the Mosaic Law did in its doctrine of retaliation and its battle, nor has it gone to the opposite extreme by emphasising absolute and unqualified forgiveness of all injuries, but adopts the middle path by enjoining that which is right and forbidding that which is wrong. It requires us to do that which is right both according to reason and law, and to refrain from doing what reason and law do not permit. The laws and injunctions of the Quran do not therefore, relate to particular actions but lay down general rules for a right course of conduct. It does not for instance tell us to

take an eye for an eye in every case or to forgive injury however evil its consequences may be, but tells us to apply our reason and judgment to the circumstances of every case and act in a manner which is likely to produce the greatest good by enjoining the right and forbidding the wrong, the Holy Quran has given us general laws for our guidance and thus introduced scientific principles in religious injunctions. Before proceeding to take any step, we are required to consider what will actually be the right way? Whether it is right to forgive or punish or to give in charity or not to give, is a question of circumstances in each case. According to the Quranic teachings therefore, our primary consideration in every case should be the propriety of the occasion.

We have so far discussed every side of the question relating to the need of the Quran. One point only remains to be considered. Did Islam wage war with the Jews and the Christians to compel them to accept its doctrines? This asserted compulsion has no basis at all. Islam never took the initiative in the battles which it had to fight. It was compelled to take up the sword against those who had either aggressed on it or assisted the aggressors. The jealousy of God was, therefore, moved to punish the offenders. But his mercy still saved from the deserved punishment such as accepted Islam or paid the *jizya*. This favour was also in accordance with the Divine laws, for whenever there is visitation of God such as a famine or a plague, the hearts of men

are naturally turned to humbleness, repentance, prayers and charitable deeds to avert the Divine punishment. This shows clearly that God Himself inspires into the hearts of men a remedy for averting the evil. The ardent prayers of Moses averted many a time the punishment of the Israelites. In short the Islamic fights were a punishment from God to the aggressors, in which the way was still open for repentance and obtaining mercy of God.

It cannot be denied that the early Muslim wars were not undertaken to compel the Jews and Christians to accept the doctrine of Unity preached by Islam. Wars were resorted to at the express command of the Almighty as a punishment for the offenders who either took up arms against the holy faith for its extirpation or assisted the aggressors or laid obstructions in the way of Islam intending to hinder its progress. These three causes necessitated a severe chastisement of the offenders and Almighty God willed that it should be effected by means of the sword. Another unjust and unwarrantable charge against Islam is that it preached peace during the first thirteen years under the most cruel tortures and persecution of its enemies because it lacked force at that time, but that as soon as it had sufficient force to make its appearance in the field of the battle it declared war. Such a charge would have had some foundation if the opponents of the Holy Prophet had not committed the heinous deed of cruelty and innocent bloodshed or plotted to take away his

life as they did at Mecca, and the Prophet had left Mecca of his own accord and not account of their evil designs. The slightest acquaintance with the circumstances of the Prophet's life at Mecca, would convince every sensible person of the unreasonableness of such a supposition. Even the enemies of Islam cannot deny—nay they have been borne testimony to the fact—that the Holy Prophet met the objection and persecutions of his enemies with great fortitude and strictly enjoined forbearance and non-resistance of evil upon his companions. There was no end to the severe persecutions of his enemies. They shed the blood of many an innocent person and inflicted wounds and injuries upon whomsoever they could lay their hands on. An attack upon the Prophet himself was at last plotted to bring the whole movement to an end. At this critical moment Almighty God led His Messenger out of all danger to Medina and gave him the glad tidings that those who had taken up the sword against Islam would perish by the sword. Do these circumstances lend the least support to the cruel charge that the Prophet was from the very commencement bent upon war and that this cherished idea took a practical shape when he found himself at the head of an army at Medina? Is it not true that when the Meccans advanced towards Medina, and were met by the Moslems at the famous field of Badr, the ranks of the Muslims contained no more than 313 men of whom very few had any experience of war and the majority were young men who had never fought a battle before? Nay, among these three hundred and

thirteen were also boys who had not yet grown to manhood. Could this small number of raw young men be relied upon as a sufficient force to meet the sturdy warriors and Bedouin hordes of the whole idolatrous Arabia and the thousands of Jews and Christians who were bent upon extirpating the new faith? Could a General ever make his appearance in the field with such scanty material to deal destruction to innumerable foes? Does it not clearly prove that the Prophet was obliged to take the sword in obedience to the commandment of God and not to fulfill any plan which he had concerted? Had it been his plan He would have first collected a force of thirty or forty thousand strong and then made his appearance into the field of battle. (Volume II Review of Religions 1903.)

WHY IS THE HOLY QURAN SUPERIOR TO THE OTHER REVEALED BOOKS?*

“Here, some of the opponents of Islam may raise the objection that to hold the Holy Quran to be superior to all the revealed books means that the other books are inferior, but as they are all the Word of one and the same God, it is unreasonable to make any discrimination between them and to declare some of them to be superior to others. The answer

*Translated by Maulvi Sher Ali B. A., from the Barahin-Ahmadiyya, the earliest work of the Promised Messiah.

to this objection is that indeed all the revealed books are equal in respect of the fact that they are all the Word of God, but some of them are superior to others in respect of the amount of truth contained in them and the degree to which religion is developed in them, and it is in this respect that the Holy Quran is superior to all other books.

"It may be asked why God did not reveal the whole and complete truth in all the revealed books and why He made the Holy Quran the most comprehensive of all. Such a question will occur only to him who is not acquainted with the reality of revelation and why it is sent down. It must be remembered that revelation is never sent down unless there is a call for it. It comes only when it is required, and it comes according to the need. The law of God with regard to revelation is that it is never sent down until there is an occasion for it. The sending down of revelation unnecessarily, when there is no demand for it, is a purposeless action and cannot be ascribed to God, Who is all-wise and Whose every act is characterised by wisdom, propriety and suitability to the need of the time. Hence, it must be borne in mind that the reason why the Divine teachings embodied in the Holy Quran are complete and detailed, a feature absent in the previous scriptures, and why development of religion was brought to perfection in the Holy Quran and in no other book is that at the time of the revelation of the previous scriptures there did not exist those incentives to revelation which existed at the time when the Holy Quran was revealed."

FAITH AND REASON.

True wisdom and sagacity of man lies in the fact that he should thoroughly investigate the principles and the beliefs on which depends his eternal bliss or abiding damnation in the life to come, and then accept what is true and reject what is false, and that he should base on strong and firm foundations those doctrines of his which he believes to be means of salvation and happiness in the hereafter and should not depend on the lessons which he learnt from his mother or nurse in the days of his childhood; for to rely on mere whims and fancies, of the truth of which one does not possess even the slightest evidence, is really to deceive oneself. Every sensible man recognises the fact that for all those men who believe salvation to depend on the acceptance of their scriptures or of the doctrines inculcated therein and who declare the followers of all other books to be doomed to perdition, it is highly essential that they should prove the truth of their claims not merely on the authority of revelation, but also by the evidence of reason. For, although the evidence of revelation is highly trustworthy and it is only through this evidence that one can attain to the highest degree of certainty, yet if a book claiming to be revealed contains a teaching, the absurdity of which can be demonstrated by clear and convincing arguments, that teaching cannot be held to be true and the book which contains such unreasonable teaching is either false or corrupted or misinterpreted. Since it is reason which decides whether

a thing is right or wrong and is the means of distinguishing the possible from the impossible, it follows that the truth of the doctrines of salvation must also be judged by reason. For, if the tenets of different religions cannot be proved to be true, nay, when judged by reason they are found to be false, impracticable or impossible, how then shall we know that the religious beliefs of one man are right, while those of the other are wrong, or that the sacred scripture of the Hindoos are true, while those of the children of Israel are false? If we cannot distinguish truth from falsehood by means of reason, how will it be possible for a seeker after truth to know the true from the false and to accept the former and reject the latter, and how can a man be held guilty in the sight of God if he rejects such religions? (Barahin-i-Ahmadiyya Page 87-88.)

REVELATION VERSUS REASON.

The Brahmo Samajists who do not follow any revealed Book and who look upon Reason as a sufficient guide for the discovery of every truth, may here ask, "Is not human reason alone a sure, perfect and easy means for ascertaining truth?"

It is indeed true that Reason is a God-given lamp, the light of which draws one to truth and delivers man from various sorts of doubts and misgivings, and dispels many baseless suspicions and misunderstandings; it is extremely

useful, highly essential, and a great blessing; yet in spite of all these virtues and advantages, there is one drawback, and that is that Reason alone cannot lead to the highest degree of certainty, in finding out the reality of things. The highest degree of certainty about a thing means that a man should be thoroughly and perfectly convinced that that thing really and actually exists. Mere Reason, however, cannot lead us to that degree of certainty; for the utmost that Reason can do is to prove the necessity of a thing. All that it can say is that such a thing must exist or ought to exist. It cannot say that such a thing actually exists. That degree of certainty which makes a man go beyond the stage of "must exist" or "ought to exist" and attain to the stage of "actually exists" can be reached only when Reason is joined by another companion which confirms its theoretical conclusion and invests them with the garb of actuality; that is to say, when Reason says about a thing that such a thing ought to be, that companion verifies its judgment by furnishing the information that that thing actually is. For, as we have just said, Reason only proves the need of a thing, it does not prove the thing itself; and it is evident that there is a vast difference between establishing the need of a thing and establishing the thing itself. At any rate, Reason needs companion which may supplement the theoretical and defective verdict of "ought to be" with the practical and complete verdict of "is," and which may inform us of facts as they actually are. Hence God Who is very merciful and kind Who wishes man to attain to the highest

grades of certainty, has supplied this need and has opened to Reason the way to perfect certainty by appointing for it various companions, so that man, whose entire felicity and salvation depends on perfect certainty, may reach his goal, and by quickly crossing the river of doubts and uncertainties by means of the frail and shaky bridge of "ought to be" which Reason has constructed across it, may enter the lofty castle of "is," which is the abode of peace and security.

The companions which help Reason are different for different occasions, but Reason fixes their number at three, and they are as follows: If the judgment of Reason concerns the material things of this world which are daily seen or heard, or smelt or felt then its companion which makes its judgment attain to the stage of perfect certainty is accurate "observation" or "experience." If the judgment of Reason pertains to events and occurrences which have been or are taking place in various times and places, then it has another companion which is called "history," or "news," or "letters and despatches." This companion, like "experience," makes the dim light of Reason so clear that it is sheer folly or insanity to entertain any doubts about it. Finally, if the judgment of Reason pertains to things which are beyond the range of our senses, which we can neither see with our eyes, nor hear with our ears, nor feel with our hands, nor discover with the aid of the chronicles of this world, then it has a third companion called "Ilham" and "Wahy," i.e., Divine

Revelation. Reason also demands that just as the imperfect Reason had been given two companions in the previous two cases, it must have a companion in this case also, for there can be no variation in the laws of nature. When God has not deemed it fit to keep man imperfect in worldly lore, any imperfection, mistake and error in which, really involves no serious harm to him, we shall be guilty of an injustice to God if we suppose that He has left man imperfect in the knowledge of matters, on the perfect acceptance of which hangs the salvation of man in the life to come, and the entertainment of any doubt respecting which leads to hell; and has limited his knowledge of the life after death only to such imperfect ideas as are wholly based on conjectures and has appointed for him no such means as by actually verifying his conclusions, may afford his mind the satisfaction that the bases of salvation which his Reason had devised by way of conjecture do really exist and the need which Reason had inferred, is not an imaginary need but a real and actual one.

Now that it has been shown that in matters spiritual, perfect certainty can only be attained through Revelation, and that man stands in need of perfect certainty for his salvation, and that it is difficult to keep one's faith intact without complete conviction, it follows that man is in need of Revelation.

It must also be remembered that although every Revelation was sent to convey conviction to the minds of men, yet

the degree of certainty to which the Holy Quran leads is unsurpassed, and it is in this wise. All the revelations that came before the Holy Quran only testified the facts. They only made a statement, and for this reason they were corrupted in the end, and selfish and self-loving men construed them according to their own desires. The Holy Quran, however, took upon itself the duty of Reason also, and rescued man from all sorts of difficulties. It not only gave evidence of facts pertaining to the spiritual life of man, but also established their truth rationally. Everybody who will carefully read the Holy Quran will find that it adheres to two things from beginning to end, viz., rational arguments, and the testimony of Revelation. Both these features of the Holy Quran are running through it like two big streams flowing parallel to and influencing each other. The line of Rational argument goes on demonstrating that it should be so and so, while the line of revealed attestation goes on satisfying the mind like the testimony of a holy and truthful witness that it is actually so. One can easily see the facility which the method followed by the Holy Quran affords to every seeker after truth. For one who reads the Holy Quran does, on the one hand, learn the arguments of reason given therein, arguments so powerful that one would in vain look for more cogent ones in the writings of any philosopher, and does, on the other, know the evidence of revelation confirming those arguments, and is thus enabled to attain to the highest degree of certainty. And he gets all this without any pains on his

part, while another man will not get it even if he devotes his whole life-time to study and research. Thus the Holy Quran is the only book which furnishes the certain, perfect and easy means of knowing all the truths and verities on a sure knowledge on which depends our salvation:

Barahin-i-Ahmadiyya, page 89—92,

TRUTH OF THE HOLY PROPHET MOHAMMAD PEACE AND BLESSINGS OF GOD BE ON HIM AND HIS SUPERIORITY TO ALL OTHER PROPHETS*

History proves abundantly and the Holy Quran refers in clear and unambiguous terms in various places to the fact that the advent of the Holy Prophet Muhammad, (peace and the blessings of Allah be on him), took place at a time when idolatry, superstition and creature-worship reigned supreme all over the world and all people had abandoned the truth, and having forgotten the right path, each community had adopted its own course of corruption. In Arabia itself idolatry was in full swing; in Persia fire-worship had caught the imagination of the people; in India in addition to idolatry, various kinds of creatureworship had come into vogue, and it was at this time that the Hindu Scriptures called "Puranas," which exalted scores of men to the dignity of God-head and laid the foundation of "Avatar worship" were written. As

*Translated from the Barahin-i-Ahmadiyya by Mr. Daulat Ahmad Khan, B. A., B. L.

to Christianity, it was the worst of all religions in the opinion of Rev. Mr. Robert and other eminent English thinkers, and the lax morals and impiety of the Christian clergy were a blot on the Christian religion; and according to Christian beliefs, not one or two, but many sons of Adam had usurped the place of God. Hence the advent of the Holy Prophet Muhammad, (may peace and the blessings of Allah be on him), at a time of such universal religious degeneration when the very conditions of the age sorely demanded a great Reformer and Redeemer and Divine guidance, and his inspiring a whole populace with an ardent love of monotheism and good deeds, and his stamping out of idolatry and creature-worship, the mother of all evils, are eloquent testimonies to the fact that he was a true prophet of God and superior to all other prophets. His truth is evident from the fact that at that time of universal religious degradation, the world was in sore need of a true guide and God's law demanded a true Reformer. Hence, just as at the time of draught when the whole world is on the point of destruction on account of famine, God sends down His rain; and just as at the time when millions of lives are lost through the outbreak of some pestilence, the atmosphere clears up and some heavenly remedy comes into existence; and just as at the time when a nation is in the grip of a tyrant, some one rises up to mete out justice to the oppressed and to redress their grievances, so also there is a Divine law which has been in operation from times immemorial, and it is that when some kind of evil and impiety reaches its limits,

God's mercy turns to the removal of the same; that is to say, when people forget the path of God and forsake monotheism and love of truth, the Creator endows some one from among His servants with perfect vision and grants him the honour of communion with Him and revelation from Him for the guidance of humanity, so that he may restore them to their original piety and purity. The secret underlying this principle is that the Lord Who is the Sustainer of the worlds and to Whose sustaining shelter and protection is due the very existence, and perpetuation of the same does not withhold the operation of any of His benign attributes from His creation nor does He make it inactive or passive, but each attribute of His comes into play as soon as there is an occasion for it. Therefore since by the mere exercise of reason, the proposition becomes self-evident that with a view to uproot an evil, that attribute of God which is its very antithesis comes into operation, and since it is a fact that at the time of the advent of the Holy Prophet Muhammad, (may peace and the blessings of Allah be on him), the evil of abandonment by all the races and nations of the world of the straight path of the Unity of God, sincerity and love of truth, was becoming uppermost and it is universally known that it was the Holy Prophet Muhammad, (peace and the blessings of Allah be on him), and none else who uprooted the evil, which thus subsisted, and brought a whole world out from the darkness of idolatry and worship of living beings, and restored them to monotheism; the conclusion irresistibly follows that the Holy

Prophet was a true Prophet of God. It is for this reason that God also draws our attention to this argument in the following Quranic verses:—

قَالَ لَقَدْ ارسلنا الى اسم من قبلك فزين لهم الشيطان اعمالهم وهو
 وليهم اليوم ولهم عذاب اليم - وما انزلنا عليك الكتاب الا لتبين لهم الذي
 اختلفوا فيه وهدى ورحمتهم لقرم يؤمنون و ابله انزل من السماء ماء فاحيا
 به الارض بعد موتها - ان في ذلك لاية لقوم يسمعون (سورة النحل
 الجزء ١٤)

i.e., "We swear by the ever Existence of Godhead, the Sole Source of all favours of guidance and sustenance and the collection of all the perfect attributes that We sent to many communities and the races prophets before you but the former became corrupted through the seduction of Satan and hence to-day Satan is their friend, adviser and guide; and this Book has been revealed that the points of differences among them may be decided and the fact is that the whole world had become dead, so God sent down water from the heavens and restored anew the dead earth to life. This is a sign of the truth of this Book for a people who hear i.e., for the seekers-after truth."

Now see how nicely and beautifully the above mentioned three propositions from which we have deduced the truth of the Holy Prophet as a Divine Guide have been embodied in

the verses referred to above. First, by comparing the hearts of those who are led astray and who continue in that state for centuries to a dry and dead earth, and the word of God i.e., revelation, to water which comes from the heaven, attention has been drawn to that primeval law on account of which at the time of extreme dearth of rain, the mercy of God, saves humanity from utter destruction, and it has also been made manifest that the operation of this law is not confined only to physical water but that at the time of extreme spiritual drought which is synonymous with the spread of general decay in religion, spiritual water also descends and in that case also divine mercy manifests itself with a view to break up the predominance of corrupted human hearts. Secondly, in those verses it has also been pointed out that at the time of the Holy Prophet's advent the whole world was corrupted, and in this way it has been claimed that those spiritually dead were restored to life by the holy words of God. Thirdly, it has been shewn at the end of the verses that in this fact there is the sign of the truth of this Book, God has thereby directed the seekers after truth to draw the conclusion that the Holy Qur'an is the Book of God.

Just as this argument on the one hand proves that the Holy Prophet was a true prophet of God, so it also proves his superiority to all other prophets in as much as he had to face the whole world, and the task that was entrusted to him was really the task of a thousand or two.

thousand prophets; but since it was decreed by the Almighty God that the entire human race should be like one nation and one community and all ideas of strangeness and alienism should vanish and that this race of humanity should end as it began in unity, He sent His last guidance as one common Code to the whole world. And on account of the opening of roads of communication and commencement of mutual intercourse between nations and countries, a process of unification was already in progress, and on account of such intercourse becoming permanent the thoughts and ideas of one country began to influence other countries, which process is still in progress and all the means of communication such as railways, telegraphs, steamships, etc., invented by human genius unmistakably go to show that it is the intention of the Omnipotent Creator to convert one day all the nations of the world into one nation. However, the missions of previous prophets were limited, for, their message was confined to particular tribes but the mission of the Holy Prophet was unlimited and universal for his message was universal. This is the reason why the Holy Quran contains a refutation of all the false religions of the world while the New Testament refers to the lax morals of the Jews only. Therefore the superiority and pre-eminence of the Holy Prophet is evident from the universality of his mission. Moreover, the fact is self-evident that to stamp out idolatry and worship of living beings and to deeply impress on human hearts the theory of monotheism and the glory of God, are

the highest and most excellent of virtues. Can anybody then deny that these virtues have been displaced by the Holy Prophet to an extent absolutely unparalleled in the history of the prophets? There is no other book in the world besides the Holy Quran which has kept errors of God's creatures firmly embedded to the doctrine of His unity and it is manifest that the greatest is he who brings about the greatest reformation.

It may be noted in passing here that Rev. Fander in his book entitled "Mizanul Huq" observes that as a matter of fact, at the commencement of Islam, the Christians were greatly degenerated and they had ceased to act upon the teachings of the Bible, and with respect to the Holy Prophet, the same Reverend gentleman says that it was for this reason that God did not prevent him (the Holy Prophet) from spreading his faith, because God decreed at that time to warn and punish the Christians for their lapse from the Bible. Now let us consider for a moment the honesty, sense of justice, and piety of the Reverend gentleman. What perverted conclusion he has arrived at! He is prepared to see his co-religionists under the divine punishment but he won't accept the Holy Prophet. What a prejudice! punishment with a vengeance no doubt! But the pity of the whole thing is that in going to express this prejudiced view the Reverend gentleman has gone one step forward in the path of error and has manifested the worst kind of disbelief in God and the meanest kind of rashness and perversity. And it is a special feature

of the Christian missionaries alone that in their enmity to the Holy Prophet, they do not scruple to deny even the attribute of God as a guide. Otherwise who with any degree of intelligence and faith in God can think that at a time when misguidance and erroneous beliefs had reached their limits and the world was engaged in the grossest form of idolatry and worship of creatures, God could device no other means and could provide no other remedy than what, in the opinion of the Christian missionaries, made things worse for humanity, and instead of raising a Reformer, He raised one who in their opinion destroyed what reforms had already been made *viz.*, that he could believe God to be absolutely immune from flesh and blood and free from birth, death, pain and sorrow? Can a man imagine and can the innate sense of justice of a man persuade him to hold the view that God the Bountiful and Merciful is possessed of such attributes and on seeing the world going astray from the straight path He devises such means? It is not at all difficult for an upright man to understand that the spread of general corruption in the world is the precursor of a reformer, and every intelligent man can understand that at time of the predominance of ignorance and error the attribute of God as a guide should manifest itself to humanity. But how can a prejudiced man understand a thing? Has any blind man ever seen so that he should also see? Alas! these missionaries are not afraid of the day of requital in spite of such perverseness; and why should they? They have their firm faith in the vicarious atonement of

Christ. Otherwise it is impossible for a man of average intelligence to suppose that the Christian missionaries are so devoid of understanding that as yet they have no knowledge of the eternal attributes of God and are prepared to believe that the very God, Who at the time of Moses (peace be on him) sent a prophet to deliver an oppressed race from the clutches of a tyrant, and Who at the time of Jesus (peace be on him) sent the Messiah at the lapse of the Jews from morality, was in the last ages so cruel and merciless that inspite of the whole world being steeped in idolatry and creature-worship, He did not think it necessary to send down guidance, rather He made things worse for those who had already gone astray, so that error in religion which was once so much displeasing in His eyes became now as it were something good.

SUNNAT AND HADIS AND THEIR RESPECTIVE VALUE IN MUSLIM LAW

Next to the Holy Quran, the Muslims have been given *Sunnat* (Custom) for their guidance in religion, *Sunnāt* is the Custom of the Holy Prophet or the explanation and application of the injunctions of the Holy Quran in the practical life of the Holy Prophet. The Holy Quran enjoins the observance of prayer, for instance, but it does not explicitly fix the

number of *Rak'ats* for each different prayer. But Custom fully explains this and all other injunctions of the Holy Quran which need to be done practically for their due observance. To regard Custom and tradition as one thing is an error. Custom came into existence along with every injunction that was revealed in the Holy Quran, and it was fully established by the Prophet himself in his own life-time, whereas the sayings of the Prophet remained in the course of oral transmission for more than a century after the Holy Prophet and were then collected and arranged. The Holy Quran and the Custom are simultaneous whereas tradition properly belongs to a later period. Almighty God and His Holy Prophet had charge of two things only. Almighty God made known His will to the world through His Word, while the Holy Prophet's duty was to explain the injunctions of the Quran in a practical way. This he did by turning the injunctions into practice and thus expounding the maxims of the law. It is an error to regard tradition as giving the necessary details. Before tradition was collected and recorded, Islam had been fully established upon earth and its ordinances were the guiding rules of the lives of millions of human beings. Prayers were observed, alms given and pilgrimages performed in accordance with the requirements of the law, and all distinctions between things allowed and prohibited, had been clearly marked out long before the collection of tradition. All these things therefore, depend upon the Holy Quran and Custom not upon tradition.

Tradition no doubt occupies the third place in Muslim Law and throws light upon many historical problems, adds to the ethical code of Islam and assists in the application of the general principles of the Holy Quran to particular circumstances. It is like a servant in its relation to the Holy Quran and the Custom. The *Ahl-i-hadis* confound Custom with tradition and include both the sayings and the practice of the Holy Prophet under the name of tradition. But facts do not lend any support to this view. Custom was established under the direct care of the Holy Prophet, and this part of the law without which the injunctions of the Holy Quran would not have passed into the domain of the practical was in his own immediate charge, while tradition was not collected and classified to serve as a guide on doctrinal points until after the death of the Prophet and even his companions. Tradition, therefore, does not supersede or govern the Holy Quran and the custom but serves as an auxiliary to them. All important and essential principles and practices have been established by the Holy Quran and the Custom, while tradition casts light upon secondary and minor points.

The value of these three sources of Muslim Law is, therefore, varying. The Holy Quran is the pure and unaltered Word of God and its authority on all points is unquestionable. Custom is the practical course of life into which the Holy Prophet guided his companions and which has since been followed by all true Muslims. The authority of Custom

though second to the Holy Quran is, far superior to that of tradition, because it was established by the Prophet himself and handed down to us through a safe medium. But the same reliance cannot be accorded to tradition, as to the Holy Quran and the Custom. Its authority is only admissible when it does not contradict the Holy Quran and the Custom. Tradition is subsidiary to the Holy Quran and the Custom and possesses a vast treasure of religious doctrines and therefore, its utter rejection is the cutting off one of the three branches of Muslim Law. There is no doubt that we cannot place the same confidence in tradition as in the Holy Quran and the Custom and must dismiss as a pure fabrication every narrative which contradicts the Holy Quran and the Custom or traditions which agree with them, but still it is very serious error to regard the whole mass of tradition as a pure fabrication. Every tradition must be honored which is true when tested by the touch-stone of the Holy Quran and the Custom, for the ultimate source to which it may be traced is Prophet himself. Do not deny it until the Holy Quran and the Custom give it the lie, lest you should reject the word of the Holy Prophet. Nay, you should be so scrupulous about it that you should not do, or forbear from doing, an act unless you have a tradition in support of it. If you find a tradition contradicting the words of the Holy Quran, try to put upon its words a construction which should reconcile it to the Holy Quran. But if such a reconciliation is not possible in any case, reject the tradition for it cannot be from the Holy Prophet. If a tradition is

borne out by the Holy Quran, its authority is unquestionable though its authenticity may have been called into question by the collectors. In like manner if you come across a tradition involving prophecy which has been fulfilled in your own time or previous to it, know it for certain that it is the word of the Holy Prophet and condemn the opinion of those who have questioned its authenticity and truthfulness, for by bringing it to fulfilment Almighty God has Himself sealed its truth. If you reject such a tradition because some collector or compilers of tradition have pronounced it to be unworthy of credit, you are guilty of rejecting an argument for the truth of Islam. In that case you are an enemy of Islam and not its friend. Almighty God says in Holy Quran:.....
 فَلَا يَظْهَرُ عَلَى غَيْبِهِ أَحَدٌ ۚ لَا مَنِ ارْتَضَىٰ مِنْ رَسُولٍ
“God does not reveal His deep secrets except to such of His chosen apostles as He is pleased with.” Hence a true prophecy cannot be attributed to any but a true prophet of God. If a compiler has pronounced a tradition to be unauthentic or fabricated which has afterwards been shown to be true by the fulfilment of the prophecy which it reveals, it is easy to see that the error must be attributed to the judgment of the compiler. What a folly to assert that Almighty God committed a mistake in showing the truth of that which was really false!

Along with this respect for traditions it is necessary to warn the reader against their abuse. The gigantic mass of

tradition contains an immense amount of fictitious material. Tradition opened up for every section dissenting from the true faith a vast field for fabrication to support its own views. Each sect thus came to have its own traditions and their variance at last affected even the unity of Custom in certain cases. Custom, for instance, did not teach more than a single way of saying prayers, yet tradition even in this case splitted the Muslims into many sects. An erroneous view of the authority of traditions has led astray many sections of Islam. In this lies the error of the Shias too. The same error led astray the Jews who placed too great a confidence in their traditions to the utter neglect of the Word of God. They trusted in the traditions which plainly said that Elijah would descend from heaven before the coming of Jesus Christ and rejected the interpretation which Jesus put on the Word of God that by the coming of Elijah was meant the coming of one in his power and spirit, because their traditions told them a bodily and not a spiritual descent of Elijah. Among the collections of Muslim tradition, the Bokharee is a sacred and trustworthy book. It is the book which like the Quran plainly speaks of the death of Jesus Christ. In like manner, the work of Muslim and other collections of traditions are depositaries of important religious truths, and the traditions narrated in them must be acted upon by all true Muslims subject to the conditions that they do not contradict the Holy Quran and the Custom. (Volume II Review of Religions 1903.)

**WHY ARE THE MUSLIMS CALLED THE BEST OF ALL
People and their Holy Prophet Mohommad peace and
blessings of God be on him called the Seal of
Prophets and the only Living Prophet?**

The Muslims are called the best of all people in the Holy Quran. If it were true that the gift of Divine revelation was never to be granted to them, they should have been called the worst of all people. There were many recipients of Divine revelation among the Israelites, but Israel lost favour in the sight of God on account of its repeated transgressions. The Muslims came as successors, and as their Holy Prophet was the most excellent of all prophets, so they were the most excellent of all people. This meant that while other people to whom Divine revelation was granted deprived themselves of this boon by their own misdeeds, the Muslims were never to be deprived of this Divine favour. Islam was a living religion and spiritual death was never to overtake it. Its blessings had to continue to the day of judgment. Hence the Holy Prophet was called خاتم النبيين the seal of prophets, which meant, not that the gift of Divine revelation was with his advent withheld from men for ever, but that the door to this blessing was everlastingly opened by him, and his imitation was sure to bring this gift to every people in all ages to the day of judgment. The prophets that passed before him had their blessings discontinued after some time, but not so were the blessings of the Holy Prophet because these were to

continue for ever. The door had been shut to the Israelites, but if it remains closed even to the Muslims, in what did they excel the former? How can a blind man claim an excellence over a blind man? If revelation, inspiration and the manifestation of heavenly signs, the highest Divine blessings, had been discontinued so far as the Jews were concerned, did the door remain closed for ever afterwards? My opponents would fain answer this question in the affirmative, but I say this belief is a disgrace to the Holy Quran and the noble religion of Islam. This is in fact my only difference with them. I say that the blessings and the fruits of Islam are still the same as they were in the time of our Holy Prophet, that Almighty God manifests the signs of His power as He manifested them before and that He speaks as He spoke ere now, but my opponents deny all these facts and say that the blessings of our Holy Prophet are left behind and shall never more be witnessed. Ah! they are not yet aware of the dignity of the Holy Prophet, of the grandeur of the Holy Quran and of the glory of God. Islam is a living religion, the Quran a living book, our God a living God, and our Prophet a living Prophet: how can their lights and blessings be then dead? Ah! what greater calamity than this that we should believe that the Muslims must for ever be deprived of the blessings of Divine revelation while the Holy Quran calls them the best of all people. What for should they pray then if their prayers are not to be attended with fruits and blessings? Why should they seek if they are told that the object they seek for can

never be attained? To tell them to pray in such a case is just like telling a man to dig a well informing him at the same time that he would never come to water, should he dig ever so deep. Certainly all exertions in the path of God must cease if they cannot bear any fruit. If there is no answer from God, why should man pray? In short, unless it is admitted that Divine revelation is a blessing to which a true Muslim can always have access, neither would Islam be a true religion, nor would the Muslims be the best of all people. But Almighty God has informed me in a revelation which I have published in the *Brahin-i-Ahmadiyya* that "every blessing proceeds from Muhammad, may peace and the blessings of God be upon him, and blessed is the Master as well as the disciple." (Vol. IV. R. R. 1905.)

ALL THE NATIONS OF THE WORLD SHALL BELIEVE IN ONE GOD, ONE PROPHET AND ONE FAITH.

وان من امة الا خلا فيها نذير
 "There is no people among whom a Warner has not been sent;" and again ينال صحفا مطهرة فيها كتب قيمه *i. e.*, the Holy Quran contains all the true and sacred scriptures that were revealed before it. These verses show that in the earlier ages Almighty God gave a separate revelation to every nation which has settled in a different country because the

circumstances then necessitated such a course, but that now He wills to make them all one as He is one. To gather all into one fold, He sent the Holy Quran and revealed therein that a time, shall come when He shall make all people one nation, and all countries one land and all languages one language. Now we see that the world is making an approach to this state and the relations between different countries are fast strengthening. The means of travelling have been extremely facilitated, and the interchange of ideas between far and distant lands has become very easy. The union of different nations has been rendered possible by free and easy intercourse. The construction of Railways is deemed to render if possible for a person to travel round the world in forty days. The communication of message has been rendered easy to a degree which passes belief. From this it appears that it is the will of God to make all people one nation as they were one in the beginning, so that the circle of creation may be complete, and there may be one God, one Prophet and one Faith. The principle commends itself to every reasonable being that when different nations lived in different countries and had no means of easy communication and easy intercourse, Almighty God sent His prophets among all the people and did not keep back His favours and grace from any people, but when their union was rendered possible, He comprised all truths and all the rules of guidance in one heavenly Book and revealed it in language which is the mother of languages, *i. e.*, in Arabic (Vol. II. R. R. 1903.)

Fundamental Doctrines of Muslim Faith

**(Being the substance of a speech delivered by the Promised
Messiah on the 26th December 1906 at an Annual
Gathering of Sadr Anjuman-i-Ahmadiyya, Qadian.)**

Translated from the Budr, Qadian.

The first fundamental principle of the faith of Islam is the recognition of Divine Unity, but it should be borne in mind that a mere belief in the Unity of God is not sufficient. One should never be contented that one is called a Muslim and believes in the formula that "There is no god, but God". Those who have read the Holy Quran know it well that Almighty God is not pleased with lip-profession. It is the heart to which God looks because the heart is the seat of the Almighty. In the Holy Quran Almighty God speaks of the Jews as a favoured people to whom great blessings were granted, but another time came upon them when their beliefs became lip-beliefs only, and the words which they uttered with their mouths had no access to their hearts, because while there was faith on their lips, their hearts, were full of evil ideas, dishonesty and faithlessness. Hence Almighty God sent upon them punishments of various sorts. They had still the Books of the Prophets with them in which they expressed their belief and they believed also in the Prophets, but they found no

favour in the sight of God because the words they uttered were upon their lips and their hearts did not realize the meaning of those words. Bear in mind, then, that Almighty God is not pleased with the words of the mouth when the heart is devoid of true purity. Remember this, and let not a mere profession of belief in God deceive you, for the faith that is on the tongue and not in the heart is an impure and powerless faith. It cannot serve any purpose neither in this life, nor in the next. Almighty God is not pleased until he sees that a man has banished from his heart all ideas except the idea of God and turns solely to Him and sets greater value upon his faith than upon the things of this world. You may deceive men by outward deeds of prayers, fasting and almsgiving when your heart is devoid of the true spirit of these virtuous deeds but you cannot deceive God by your dry and spiritless formalities. That you repeat the formula of faith and are known as believers in the Unity of God has no value in the sight of God.

It is the meaning of the formula of faith which you should know and act upon. When a person says *لا اله الا الله* "There is no god but God," he professes with his tongue and believes with his heart that none except God deserves to be worshipped. The word *ilah* translated "God" really means in Arabic "object of love, worship and desire." The formula *la ilaha illallah*, "There is no god but God" which has been taught to the Muslims as a proclamation of the Unity of God

is really the essence of the Holy Quran. It means that unless God is made the true object of a man's love, desire and worship, and unless Divine glory and majesty reign supreme in a man's heart so that he is prepared to sacrifice every worldly interest for the sake of God, he cannot attain to the supreme bliss and the eternal happiness known as salvation. There is a tradition of the Holy Prophet according to which "Whoever says that there is no god but God shall enter into paradise." The meaning of these words has been greatly misunderstood. The tradition does not mean as many people think that the utterance of the above-mentioned words with the tongue is sufficient for the attainment of salvation. Almighty God sees the hearts and mere words have no importance in His sight. The tradition signifies that when a man fully realizes the significance of the words *la ilaha illallah*, and the majesty and glory of God fully enter into his heart, he enters into a paradise. The realization of the significance of these words involves that a man should have no object of love besides God, nor any object of worship or desire besides Him. True and sincere faith in the Unity of God and acting in practice upon the true significance of the formula of the faith is that stage in the spiritual progress of man upon reaching which a man becomes a saint or the beloved one of God. Be not proud that you do not worship an idol or a human being, for idol-worship and human-worship are evils of a gross type and are avoided by every man of common sense. Even the Hindu who has for centuries remained steeped in

the grossest idol-worship has now begun to hate it, and the worshippers of Jesus are also beginning to see their errors. But Islam does not stop there, and when it inculcates a belief in the Unity of God, it does not require us simply to avoid idol-worship or human-worship. It requires us to completely forsake all those false idols, which we have made in our hearts. For instance, to follow one's desires or to gratify one's passions or to follow evil course are really so many idols which men are worshipping. The faith of Islam, "There is no god but God," rejects these idols as well, and considers them great hinderances to the spiritual progress of man. In Islam there is negation of all gods besides God, whether those gods may be the false idols within a man's heart or actual images made of stone. What is required is that the heart should be buried for the love and reverence of one Being only. Nay, it is easy to forsake the worship of stone idols, but the idols of desires assume various disguises and remain hidden in the deepest depths of the heart. There was a time when idol-worship predominated every phase of life in India, but many idol-worshippers have now become Muslims and even the Hindus who stick to their old faith are beginning to hate idol-worship. This is because the errors of idol-worship are plain enough. But the other form of idol-worship is a far more dangerous disease. The idols within the heart of a man not seen by the physical eye, and even philosophic minds are misled by the disguises which they assume. It is through the microscope of Divine grace only

that they can be seen. And so long as they occupy the heart, it cannot become the seat of the Almighty. Their harm is the greater on account of their very nature. These idols are the desires and passions for whose gratification a man infringes both Divine and human rights. Some people trust the efficiency of means and resources to such an extent as to exclude all ideas of God. They may profess a belief in God and express hatred for idols, but their means and resources are really their idols. Unless these idols are swept off, true Unity of God can never be established in the heart.

Many people would ask, 'Do we not believe in the Unity of God?' My answer to them is that they do not believe in the Unity of God if their hearts still follow their own desires and rely on their own resources. A belief in the Unity of God is not meaningless thing. It has a wonderful effect upon the human life and this effect can be witnessed clearly in the practical life of the man who with his whole heart and true sincerity believes in the Unity of God. What I say to you is my own experience; let him who will accept it. It pains me to see even among my followers those who do not accept the Unity of God to which He invites them. A belief in the Unity of God requires us to be most regardful of the rights of His creatures. Therefore the person who violates his brother's right is not a believer in the Unity of God. So long as jealousy, enmity, hypocrisy, dishonesty, &c., are met within a man's relations with his fellow-men, his profession of the

Unity of God is not sincere and does not proceed from his heart. For, unless a man shows in his practice that he has forsaken all gods and all objects of love, worship and desire, a profession with his lips is an utterly useless thing. A man can never be pure in heart unless he first destroys all the false idols which like rats on earth affect it with a plague. It is in this that the distinctive superiority of Islam, lies, for as regards the mere belief in the Unity of God, there are Unitarians even among the Christians, and the Aryas, the Brahmos and the Jews too profess a belief in the Unity of God.

The Unity of God is first and the foremost principle of Islam. Having expressed myself briefly on the true nature of this doctrine, I will say a few words about the prayers enjoined by the Muslim law which form the second pillar of the faith of Islam. The importance of the injunction relating to prayers can be understood easily from the frequent repetition of that injunction in the Holy Quran. But the Holy Book at the same time warns the Muslims against a misconception or ignorance of the true nature of prayers, for it says: "Woe is to those who pray but are utterly regardless of the true nature of their prayers." Prayers are a supplication addressed to Almighty God by a man to purify him and to make him attain union with Him, for unless a man is purified by the hand of God, he cannot be pure, and unless Almighty God makes him attain His union by His powerful hand, he cannot find it. Many are the chains and fetters with which

a man is bound, and his own exertions, however hard, are not sufficient to liberate him from them. He desires that he may become purified, but his efforts without the helping hand of God are of no avail, and sometimes he does stumble. To purify one from sins is the work of God only and there is no other power on the earth's surface which can bring about that object. Hence Almighty God has enjoined prayers that they may be the means of bringing about a pure transformation and creating holy promptings and pure impulses within a man's heart. Prayers are a humble and earnest supplication to Almighty God that evil desires, evil passions and evil impulses may be suppressed and a pure love and a pure connection with the Divine Being may be generated in their place which should enable a man to walk in obedience to Divine commandments. The word used for prayers in the Muslim Law is *Salat*, and the presence of the idea of burning in the root meaning shows that prayer is not the utterance of certain words with the lips, but that true prayer should be accompanied with a burning of the heart for the attainment of the object prayed for. Very few persons are acquainted with the philosophy of prayer. A kind of death comes over the person who sets himself to pray for the attainment of an object. It is then that prayer is accepted. But very few persons know this. I daily receive letters in which men complain that they prayed for an object, but that their prayer was not accepted. They do not know that the utterance of certain words with the lips is not prayer. It is a necessary

condition for the acceptance of prayer that the heart should completely melt before God, and the grace of God should be sought with patience and perseverance. Such prayers are generally accepted. The daily prayers which are enjoined by the Muslim Law afford to a Muslim the best occasion for addressing his supplications to God, but the Muslims are unaware of their blessings. It is due to ignorance that the different sects have invented different forms of devotion for seeking the nearness of God. It is through prayers only that His nearness is attained, and this was the way which the Holy Prophet followed. It is my personal experience that nothing can make a man attain that nearness of God which can be attained through prayers. All the movements in prayers are expressive of the deepest humbleness before God. First we stand with our hands folded on the breast, as a servant stands respectfully before his lord and master, expressing by this attitude that like a humble servant, we are ready to obey all the Divine commandments. Next we bend low before Him as a servant does before his master and thus express further humbleness while we praise the holiness and greatness of God. The highest degree of humbleness which is expressive of utter human weakness in the majestic Divine presence is shown in the act of prostration. The tongue utters the praises of God and thus while the words express His glory and greatness, the heart shows its sincerity in this praise and glorification of the mighty Lord of earth and heavens by the physical act of prostration. The physical

movements of the body in prayers are therefore only practical expressions of the deep humbleness of the heart and both the tongue and the heart, the body as well as the soul, join in singing praises of the glory and greatness of God and expressing by words as well as practice the utter weakness and humility of man.

As there is a deep significance beneath the physical movements of the body in the prayers, so there is a hidden meaning in the five times appointed by the Islamic law for five daily prayers. They represent the five conditions of man. They are photographs of man's changing conditions. The life of man is subject to five different changes which he undergoes in the time of adversity. These five changes are necessary to human nature. First of all he is informed of the misfortune that is going to befall him, as, for instance, when a warrant is issued from a court of justice for his arrest. For the first time then his comfort and happiness are suddenly interrupted and a cloud of melancholy is cast over his sunshine of glory. This stage corresponds to the time for the first prayer immediately afternoon. As the sun begins to decline from the zenith after noon, so a man who is at the height of his prosperity and success witnesses the first stage of his declination when he comes to know of an impending misfortune. This stage of the human condition finds its representation in the prayer which is said at the first decline of the sun *i. e.*, the *zuhr* prayer. The sun declines farther to

the west and the troubles increase. In illustration already stated, the person upon whom the warrant is executed is brought before the magistrate. Difficulties, then encompass him all around, and the light of comfort is on the verge of extinction. Corresponding to this state of man is the time of the day when the sun has declined far to the west and his light is turned pale so that the eye can rest upon him. The zenith of glory is left far behind and the setting of the sun after a short time is apparent. The latter after-noon prayer, *i. e.*, '*asr*' answers to this spiritual state. A third change then comes over the man. There is no hope left of being delivered from the trouble. To continue the illustration already suggested, evidence being taken against the accused person which shows his guilt, a charge is framed by the magistrate. He is then frightened out of his sense and deems himself already a prisoner. The sun of glory is then set. This state corresponds to the time when the sun actually sets and the light of the day vanishes away. The evening prayer said after sunset represents this condition. The culminating point of adversity is reached when darkness encompasses a man all round, and its force is fully realized. The verdict goes against him and he is sent to gaol. Then there is before him the darkness of night. Corresponding to this state of physical adversity are the night-prayers which are said when the darkness of night fully sets in. This long interval of darkness is again followed by a light in the East which gives news of the rising sun. The period of imprisonment is over, and the

sun of prosperity again begins to shine upon the man. In accordance with this change the next prayer-time is the morning which bring the glad tidings of the new sun.

The third principal injunction of the Muslim law is fasting. There are some men who say that changes must be introduced into these practices. They are spiritually blind and ignorant of the deep wisdom which underlies every injunction given by Almighty God. Fasting is necessary for the perfect purity of the soul. It is presumptuous on the part of those who have never walked in the spiritual paths to suggest reforms in these paths. They are engrossed day and night with their worldly affairs and their whole lives pass in temporal concerns. How absurd on their part to handle matters religious notwithstanding their absolute ignorance about them. The fact is that the suffering of hunger and reducing the quantity of food which one generally takes is an essential step in the spiritual progress of man. It strengthens the visionary power of man. Man does not live by bread alone. And after this life there is another and eternal life to neglect which is to separate oneself entirely from God. The man who fasts should bear in mind that fasting does not mean only abstaining from food for a stated time. Its true significance is that man should abstain from every kind of evil. In fact, food is a thing which Almighty God has not forbidden but He has forbidden evil. If then He requires us to abstain while fasting from that which he has not ordinarily

forbidden, how much more necessary it is that we should abstain from that which He has forbidden. When keeping fast, you should remember God much. The practice of the Holy Prophet shows that the Ramzan is particularly the month of Divine worship. Therefore let your abstinence from food during these days serve as a step for the engrossment of your ideas with the worship of God, so that cutting off all ordinary connections with the physical world, you may enjoy the blessings of the spiritual world. Woes to him who found the physical bread and did not care for the spiritual bread. As the physical bread sustains the physical life in man, so the spiritual bread sustains the spiritual life of man and breathes vital power into the spirit. Seek assistance from God, for by His grace are the doors opened.

The fourth pillar of Islam is *Zakat* or giving of legal alms. The Arabic word signifies purification, and therefore by this injunction also Islam aims at purity. There are many people who give alms and make charitable gifts, but they do not care whether they earn money by fair or foul means. But the institution of *Zakat* in Islam require only a stated share of that which has been earned fairly and without doing any wrong to others. *Zakat* is the giving in the way of God out of one's fair earnings which are thus purified. What Islam aims at teaching by this institution is that a man should not so love the wealth of this world as to feel it difficult to part with it in the way of God. On one occasion the

Holy Quran says: **لَنْ تَنَالُوا الْبِرَّ حَتَّى تُنْفِقُوا مِمَّا تُحِبُّونَ** "By no means can you attain to righteousness until you spend in the way of God out of what you love." The reason for this injunction is that unless a man learns to sacrifice his dearest interests for the sake of God, he cannot be said to have preferred the side of God to this world. When we compare the state of the Muslims of our time with the companions of the Holy Prophet, a sad contrast is brought to light. There is nothing in the world which is dearer to a man than his own life, but the companions willingly sacrificed their lives for the sake of God. They had also wives and children to look after, but they loved to sacrifice themselves and everything they had in the way of God.

The fifth pillar of the Muslim faith is the pilgrimage to Mecca. The pilgrimage represents the last stage for the spiritual wayfarer. In the highest stage of spiritual advancement the spiritual wayfarer has all his lower connections entirely cut off and he is completely engrossed with Divine love. The true lover finds his highest satisfaction in sacrificing his very heart and soul for the beloved one's sake, and the circuit round the house of God is an emblem or external manifestation of it. Corresponding to the Divine temple on earth, there is a Divine temple on heaven and a circuit round the temple on earth is useless unless a circuit is made round the heavenly temple also. The pilgrim who makes a circuit round the Ka'ba takes off all his clothes and wears only one

garment, but the spiritual pilgrim throws off all his superficial garments and comes into Divine presence with a heart quite naked because it has been freed from every trammel. The pilgrim shows by the external act of making circuit round the Ka'ba that the fire of Divine love has been kindled within his heart, and like the true lover he makes circuits round the house of his beloved one. He shows in fact that he has lost his own will and completely surrenders it to that of his beloved Master and that he has sacrificed all his interests for his sake. Such is the true meaning of the Hajj or pilgrimage in the Islamic law, and everybody who undertakes to go on a pilgrimage should bear in mind that unless he realizes the full significance of the pilgrimage and unless the bodily act of the pilgrimage is accompanied with the spiritual pilgrimage, his performance of the rites of the pilgrimage is only a lifeless ceremony devoid of all meaning. But many people perform the pilgrimage only to be called pilgrims and spend their foully earned wealth for a visit to the holy places. Almighty God does not accept their pilgrimage, for they are only crusts without any essence. (Vol. R. R. 1907.)

THE BEAUTIES OF MUSLIM PRAYERS.

There exists a great misunderstanding with respect to the nature of the prayers enjoined by the Muslim Law. The prayer of a Muslim is a prayer in the truest and highest sense of the term, a devout supplication to Almighty God and

reverential expression of the soul's sincerest desires before its Maker. But on account of the great ignorance that prevails among the Muslims, prayers are looked upon as a burdensome duty. Does Almighty God stand in need of imposing tax upon His creatures? Certainly not; for He is above all needs and able to dispense with all creatures. Almighty God has commanded men to pray to Him and utter His praise, not because He stands in need of it, but for their own good, for only thus can they attain the great object for which man has been created. It grieves me to see that men have no love for piety, righteousness and the worship of God. The true devotion of the heart has degenerated into a lifeless ceremonial. The love of God is on the wane and the heavenly enjoyment in His worship is nowhere felt. There is taste and flavour in everything and most of all in prayers and in the worship of the Divine Being. But as the sweetest thing would excite a bitter taste in the mouth of one whose organs of taste are morbid, similarly prayers and worship do not afford any pleasure or enjoyment to those who are spiritually sick. The object of man's life has been described in the Holy Quran to be the worship of God, and it is impossible that man should have been so created as to feel a pleasure in everything except in that which was the aim of his life. Nay, it is here that he should experience the highest bliss, and if he does not, he should clearly understand that some morbidity affects his spiritual conditions and he ought to seek for the proper remedy.

We see it in our every-day experience that the things that have been created for the benefit of man possess a certain attraction for him. Are not delicious articles of food and drink pleasant to the taste, beautiful objects and sights and charming scenes pleasing to the eye, and sweet sounds and soft and melodious tones pleasing to the ear? What other argument is needed to show that the observance of religious duties must afford pleasure and enjoyment to a man? Again, man and woman were created as helpmates to each other, and the one was consorted with the other not by compulsion but by means of attraction placed in each for the other. The coupling of the man and the woman with the object of procreation has thus been brought about by the pleasure which each finds in the union, and the purpose could hardly have been accomplished without it. The enjoyment which is found in the sexual connection and which is the incentive to men to propagate their kind, has such a powerful attraction that ignorant men have taken it to be the object of the sexual connection and have lost sight of the real object *viz.*, procreation. The object with which the close connection between man and woman was brought about was no doubt the propagation of their kind, and the enjoyment found in the connection was only a step to the attainment of that object.

The true and eternal union which affords the highest bliss is the union of man with God. It gives a pleasure which is far above every pleasure of the senses. But the

unfortunate man who does not find any pleasure in this union and who regards the worship of God as a tax, has not his spiritual faculties sound and in a regular order, and is like the sick man who finds no pleasant savour in sweet things, or the blind man who finds no charm in beautiful object or the impotent man who finds no pleasure in the sexual union. But, alas for the spiritual lethargy which so generally prevails. The sick man who finds no enjoyment in his food consults the doctor and incurs every expenditure for the cure of his disease, and the impotent man who is deprived of the pleasure of sexual union is ready sometimes to commit suicide, but the hardened heart which finds no pleasure in the worship of God does nothing to heal itself and to open itself for the Divine blessings. Why does not this great grief gnaw his soul? He is mad after the pleasures of this world but there is no thirst in his soul for eternal bliss, no yearning after heavenly enjoyment. Does he think that temporal pleasures can be restored to him when he has been deprived of them, but that Almighty God has made no provision for spiritual and eternal pleasure? God has certainly made such provision, but for those who seek it and try for it as they try for the remedies of physical diseases.

The Holy Quran has on one occasion compared the faithful to virtuous women and this simile has a deep significance. The close connection which exists between man and woman serves to exemplify the connection between God and His faithful servant. The union of woman with man is blessed

and fruitful if it is characterized by love and concord. Discord and disagreement, on the other hand are not only fatal to the peace of the household, leading to the corruption of both the man and the woman and to diseases which impair the health of the pair permanently, but also render the object of the union a certain failure. Any disturbance in the true union is productive of immense harm and mischief. Such is also the case of the spiritual union of man with God. The person who cuts asunder his connection from his Heavenly Master, has his heart cankered and vitiated. His suffering is very great and knows no end. Again, as there is pleasure in the sexual union of man and woman for the production of new life, so there is bliss in the spiritual union of man and God for an immortal life. The bliss that is felt in the spiritual union far transcends all earthly and material enjoyments, and has nothing comparable to it in the pleasures of the senses. If the men of this world who are given to the worldly pleasures taste but once of this heavenly bliss, they would forget all their former pleasures for its sake. But what is to be deplored is the ignorance of most men as regards the source of this heavenly enjoyment. Their genuflexions and prostrations are not accompanied with the bowing down of the soul on the Divine threshold and hence their prayers are meaningless movements of the body. They perform their religious exercises with an absent mind, and their prayers have no other significance than sitting and rising alternately. It grieves me still more when I see people resorting to prayers

that they may be seen of men and revered and honoured among them; and their insincere prayers make them successful in the attainment of this mean object. Ah, ignorant souls! they never think that if their false prayers can make them honourable in the eyes of men, would not true and sincere prayers make them honourable in the sight of God?

In short, indifference to prayers and remissness in them are due only to an ignorance of the pleasure and enjoyment with which true and sincere prayers are attended. In large cities and in villages, in the mad race for wealth and in the heart of business people can hardly find time to bow down in submission before their Master, and those that go through the external acts of devotion have their hearts in their business and not in the prayers which they offer. There is hardly anyone who can bow down his head in true submission and with his whole heart and soul. What is the cause of this spiritual lethargy and indifference to religion? Nothing but that people are unaware of the heavenly enjoyment of prayers and have never tasted of their true bliss. There is a vast majority of people who would hate the Call to Prayer, because at that time they happen to be engaged in some business of theirs. Such men are to be pitied for their ignorance. They should pray to God with true zeal and sincerity that they may be made to taste of the enjoyment of prayers as they have been granted senses with which they feel the physical pleasures. If they drink of this pure fountain but once, they

will not forget its sweetness as long as they live. But as long as they are unaware of its beauties, it is hateful in their eye. To get up early in the morning from a warm bed when sweet slumber is soothing the senses to rest and to wash oneself in the cold season are heavy inconveniences if unattended with any compensatory benefit.

The question then arises, how to obtain this pleasure in prayers without which they are but an inconvenient burden? The drunkard goes on drinking and takes one cup after another until he gets intoxicated. He does not get tired with the first cup and leave drinking because it has not intoxicated him. He sets before himself the one object of getting the pleasure of intoxication and devotes himself wholly to it. The man who has a longing for the divine joy which is to be found in prayers should have his attention and thoughts engrossed with it and all his faculties applied to its attainment. The desire to get at it should cause an unrest to his soul and inspire it with true zeal and sincerity for its possession. In saying his prayers he should also aim at true holiness which is the necessary consequence of sincere prayers, for the Holy Quran says: **ان احسنن يز هبن السدث** "Verily good deeds, i.e., prayers, drive away evils." The deep and Divine delight which prayers afford and the true holiness which they effect, should be the objects which a man should set before himself in saying his prayers, and he should further

pray to God that his prayers may be like those of the true and faithful servants of God and be blessed with like blessings."

"Some men think that prayer may be resorted to, but prayer means only worship of God and it is a deed of merit which will be rewarded hereafter. This is a serious error. Every devotion which is devoid of true spirituality and every reward which is vainly looked for at some future moment, is a worthless thing or an idle hope. Sincere worship of God and true reward make their light and blessings felt in this very world. It is the sign of the acceptance of our devotions that when praying to God we witness with our spiritual eye that a panacean light descends from God, nullifying the effect of the poisonous matters in our heart, and falling upon us like a flame of fire burns away the carnal desires and fills the heart with certainty and with a holy feeling of love and joy, and opens the breast for receiving truths and heavenly wisdoms. If the mind does not experience these things our worship and devotions are nothing more than lifeless ceremonies. Every prayer, though it be for the removal of our worldly difficulties, casts a benignant influence on our minds. It first strengthens our faith and increases our Divine knowledge, and after granting a security, openness and blissfulness to the mind, it then dispels the gloom of our distresses and banishes our cares and sorrows in one way or another. The mere utterance of a few words does not, therefore, constitute a prayer. A true prayer is that which has actually a magnetic

power, and after which a light descends from heaven which dissipates the clouds of our anxieties, and grants us peace and security of mind. It is true that Divine assistance is vouchsafed to us in one or two ways after a true prayer, *viz.*, either the difficulty which would crush us under its weight altogether removed, or we are granted a supernatural power to bear it and then we find a joy and a bliss in it, and being freed from all uneasiness our breast is opened for its reception. In both cases Divine assistance does certainly come to us after a devout and sincere prayer."

"Moreover, when it is admitted that the happiness, felicities and blessings of the next world, which are expressed in the one word "Salvation," are obtained by means of prayers, the efficacy of prayers is also admitted; for, if our prayer cannot help us in getting freed from adversities and in the attainment of our objects in this life, there is no reason why they should effect that purpose in the life to come. If prayer has no efficacy in this world, it is absurd to suppose that it will show its efficacy in the next. On the other hand, if we believe in its efficacy in the next, we cannot but admit its efficacy here, so that its manifestation in this very life may strengthen our faith and hope in the next, and we may pray with greater zeal for the blessings of the next life."

"There should be a transformation in the prayers which you perform daily. I see that the prayers of most men are

only meaningless movements of the body. Their prayers are not attended with even the fearfulness and the humbleness of heart which may be seen in their supplications after the prayers are ended. It would have been much better if they had urged their entreaties to God while performing their prayers, for in that case they would have found delight and perfect joy in their prayers. I therefore say that, for a time, you should give up the habit of lifting up your hands after your prayers are finished and ask of your Divine Master whatever you have to ask while you are praying, so that you may find bliss in your prayers. You should moreover submit your petitions to God in your own language, for in that case there would be greater fervor and enthusiasm in your supplications. So after you have recited the Holy Qúran and the forms of prayer reported from the Holy Prophet, pray to God in your mother-tongue, for your supplications to God are best and most ardently expressed in that language. What is of essential importance for you to ask of God is that you may be delivered from sins and that God may be pleased with you, for with sins the heart is hardened and the sinful man is really an earthworm. Therefore our constant prayer to God who holds all power in His hands, should be that He may release us from sins and show us the path of His pleasure. The true believer lives in this world as if he were a traveller on horseback going in a forest and stopping for a while to take rest under a tree without alighting from the horse, and continuing the journey when relieved a little. But if a traveller were to

make a permanent abode in that forest, he must soon be torn by beasts of prey. The true believer does not consider the world to be his home, and for him who does so, God does not care, for He only loves and honours His faithful servants. It is reported from the Holy Prophet that the true believer seeks the nearness of God by *نوا فل* by which are meant, deeds beyond what is incumbent or obligatory upon a person. The man of world slackens his pace after doing a little bit of good, but the true believer is always anxious of adding to what he has done. By the *نوا فل* are meant not only supererogatory prayers, but every voluntary addition or accession to obligatory good deeds. There is a desire in the heart of the true believer to do more and more good deeds, and advancing thus in goodness, he comes nearer and nearer to God, while God also comes nearer and nearer to him, until having completely annihilated his own self, he finds himself under the shadow of God and is illuminated by Divine lights. His eye then becomes the eye of God and his ear the ear of God, for he does not go against the will of God in what he does."

"I have often exhorted my followers to establish such a connection, for unless all worldly connections are severed and the heart is dead to the love of the world, the nature of the man must remain devoid of zeal for the love of God. It has been said that the companions of the Holy Prophet used to be so engrossed in their prayers that when they were ended they could hardly recognise one another. In fact, every true

believer should be so engrossed in his prayer. According to the Muslim law when a man meets his companions after separation, he must say (السلام عليكم) "Peace be on you." In this lies the secret of ending prayer with (السلام عليكم ورحمة الله) "Peace be on you and the mercy of God." When a man stands up for prayers and begins his devotion by saying Allah-o-Akbar (God is great), he stands in the Divine presence and is, as it were, removed into another world being absorbed in the contemplation of Divine Glory and Majesty. When the prayers are ended, he comes back into this world and hence at the end he says (السلام عليكم ورحمة الله) "Peace be on you and the mercy of God," having met his friends after separation. But if only dull ceremonies are gone through without realizing their deep significance, no good can result. Ceremonies are shells in which there is no kernel, and if the deep truths that underlie them are not realized, they may turn out to be ways of destruction. It is when such truth is realized that a true love for God is generated in the heart, and the soul flies to God and is completely engrossed in the contemplation of Divine glory. Every particle of the body in that state serves and obeys God."

"There is another point worth mentioning. The Holy Prophet had to depart and thus a great exemplar, the most excellent agency that showed the path to God, had to be taken away from the companions. So they were told. قل ان كنتم

"Say if you love God, then walk in my footsteps and God will love you." Now no one can be the beloved of God except the upright man. To renew and increase the love of the followers for their Holy Master, they were enjoined to invoke Divine blessings on the Holy Prophet, and this was made a part of their prayers so that their love for the upright one should ever be on the increase and thus lead them to uprightness. It is admitted by all Muslims that spiritually the Holy Prophet lives for ever. The *Sufis* say that the names of the Reformers are manifestations of the name of the Holy Prophet in some one or other of its aspects. The excellences of prophethood terminated in the perfect Guide, but their manifestation will always continue to appear in the world through the successors of the Holy Prophet till the day of judgment. I say to you truly that even now Almighty God has raised such a one among you. Aye with His hand He has established a dispensation and sent a Messenger, and he it is who is speaking to you. The Mercy of God has come down upon earth: therefore pray to Him and ask for uprightness, and invoke the blessings of God on the Holy Prophet for this is the only way to uprightness. Remember the beauties and goodness of the Holy Prophet and pray to God that He may raise his dignity still higher and crown his mission with still greater success. Then will you taste the sweet fruit of the acceptance of prayer, for there are only three ways to it; firstly, that indicated in the verse "Say if you love

قل ان كنتم تحبون الله فا تتبعوني يحببكم الله

God, then follow me and God will love you;" secondly, that spoken of in the verse *يا ايها الذين آمنوا صلوا عليه وسلموا تسليما* "O ye faithful! pray for peace and the blessings of God on the Holy Prophet;" and thirdly, the grace of God."

"Instances of this abound in all holy books and the miraculous owes its existence to a great extent to the acceptance of prayer. What was it that happened in the sandy deserts of Arabia? The dead were raised to life in thousands, the blind were made to see, the dumb were made to utter words of heavenly wisdom, and the depraved of long generations were clothed in Divine morals. The whole peninsula underwent in a few days a transformation which no eye had seen and no ear heard. Ah! these were the midnight prayers and deep sighs of the perfect one which shows these wonderful works whose execution by a helpless unlearned orphan seemed an impossibility. Pour down Thy favours, blessings and peace upon him, O God, in as great an abundance as was his grief and anxiety for the welfare of Thy people, and cause the lights of Thine mercy to descend upon him to all eternity!"

"It must also be borne in mind that there are four reasons for which Almighty God has rendered prayer obligatory upon the Muslims. Firstly, that by turning to God at all times and in all states, we may acquire firmness in our faith in the Divine unity, for our entreaties to God are equivalent to our confes-

sion that He is the sole Giver of all gifts. Secondly, that on the acceptance of our prayer and the attainment of the object prayed for our faith in God may be strengthened. Thirdly, that if Divine assistance comes in any other way, our knowledge and wisdom may be increased. Fourthly, that if the acceptance of our prayer is promised to us by means of inspiration or visions and it comes to pass exactly in the same manner, one may advance in Divine knowledge, and attain from certainty to love and from love to a total freedom from sin, and an entire dis severance of all connections besides our connection with God, and thus obtain the fruit of true salvation. But if our objects are attained independently of prayer and a veil hides the face of God from us, the fulfilment of our desires becomes ultimately a source of grief and anxiety for us, and every success which was deemed at first a pleasure becomes a sorrow. But the sight and knowledge which are granted through prayer and the blessings which are bestowed upon us from the heavenly treasure, never diminish or decline. On the other hand, advancing day by day in Divine love and knowledge, a man will ascend by this holy ladder of prayers to the pinnacles of bliss."

"It is, therefore, necessary for the seeker after truth that he should try to obtain, in right earnest, such true faith. The mere fact that he is a Musalman, and hates *shirk* and says his prayers, is not sufficient to release him from the bondage of sin or make him attain salvation. Only he will find true salvation

and supreme delight and perfect bliss after death who has found in this very life the true and living light which turns a man with all his faculties, inclinations and desires, to God, and mortifying all earthly desires works a pure transformation in his soul. And what is this true and living light? It is nothing but a certainty of Divine existence, and a perfect Divine knowledge. It is the heavenly power which with its powerful hand draws a man out of the dangerous and dark pit of slavery to passion, and seats him in open space where there is light and safety. Before this light is obtained, a man's virtuous deeds are only formalities in obedience to custom, and the slightest trial is apt to stumble him. Without certainty a man's relation with God cannot be clear. But the man to whom certainty is given flows towards God like water, flies to Him faster than the wind, burns like fire every thing foreign to God, and bears every suffering with patience and steadfastness like earth. It is a sweet syrup which, as soon as it is taken, sweetens the whole body. It is a delicious milk which makes a man indifferent to the dainties of the world. But it is found only by means of true and devout prayers in which a man completely annihilates himself. It is obtained no doubt but difficult is the task and narrow the path! Is there any one who would undertake this task and seek this path?"

(Vol. III R. R. 1904.)

THE FRIDAY PRAYER.

Of all the religious obligations of a Muslim, the most important is prayer, and of all the prayers, none is so essential to be recited in congregations as the *Juma'* prayers. The *Juma'* is in fact the greatest Muslim festival, The Holy Quran regards it as a holiday. A whole chapter of the holy book entitled the *Juma'* has been devoted to it. In that chapter Almighty God commands the Muslims to quit all their worldly affairs when they are summoned to prayer on Friday, to assemble in mosques and to say the *Juma'* prayers with due observance of all the requirements of the Law. The person who does not act in obedience to these injunctions is regarded by the Holy Quran as guilty of a deadly sin and almost out side the circle of Islam. Far more stress has been laid upon attendance at the *Juma'* Sermon and the *Juma'* prayers than upon the *Naz*. It is on account of this importance of the *Juma'* in the Muslim faith that Friday has universally been observed as a holiday among the Muslims from the very earliest time that Islam took its rise. (Vol. I. R. R. 1902.)

WHO IS A TRUE MARTYR.

"Bear in mind that a true martyr (*Shaheed*) is not only the man who is killed in religious cause but also the man who in all trials and difficulties remains firm and faithful to God, and who is ready to suffer any hardship in the path of God. *Shaheed* literally means a witness and, therefore, everyone who

has such a living and certain faith in the existence of God that he may be said to have witnessed Him and the glorious manifestation of His power is a *Shaheed* or a martyr. He believes in the existence of God and in His mighty power and control over all with such certainty as if he had witnessed them. When the spiritual wayfarer has reached this stage, he finds no difficulty in laying down his life in the path of God: rather he feels supreme pleasure and bliss in it. By laying down life in the path of God it is not meant that a person should seek an occasion to be actually murdered. What is meant is that he should prefer pleasure of God to his own desires and interests, that is to say, whenever his own interests and desires clash with his duty to God, he should willingly forsake the former. Every one should reflect whether it is this life that he loves most or the next; whether he meets with any difficulty or is subjected to any hardship in the path of God (*i.e.* for righteousness' sake) he would bear it with heart's joy, and whether if he is required to lay down his life, he is prepared for it. This is a spiritual stage to which it is my object to lead my disciples."

(Vol. IV. R. R 1905.)

PREPARATION FOR THE NEXT WORLD.

"Immediately after death a man finds himself in the other world. At such time the man who has wasted his whole life in the attainment of worldly desires and has not sought any

connection with God, finds death a bitter cup and departs from this world in sorrow and grief. This is the beginning of his tortures because he never made any preparation for the after life. It is, therefore, necessary that a man should not have the love of this world in his heart, because it is the love of this world which precludes all happiness in the next life. And since the time when death will come is not known to any one, a man should, therefore, always be prepared for that hour. This would keep him in close connection with God for he would know that his true happiness lies in the next life. This life is in fact a kind of preparation for the next, and it is here that everything should be done for comfort there. If a man makes no preparation for the next life, the hour of death will find him entirely involved in the cares and anxieties of this world, and hence he will experience the greatest grief and sorrow in bidding farewell to it and will have nothing but pain and torments in the next, because pain and torments are the result of the cares and anxieties of this world. Death always comes suddenly and the man of world thinks that it has come prematurely. This is because he is not prepared for the next life, for if he had made any preparation, he would have been ready to receive it as if it were at the door. Hence all righteous men have taught that a man should always take an account of his own actions, and see whether if death came to him just at that moment, he was prepared for the journey or not." (Vol. IV R. R. 1905.)

THE SECRET OF LONG LIFE

(Translated from Al Badar by MOULVI SHER ALI SAHEB, B.A.)

“There is only one way of having one's days lengthened and that way has been described in the following words of the Holy Quran:—

Wa amma ma yanfa'un-nasa fa yainkusu fil-arz, i. e., The thing which benefits mankind much tarries long on the earth. About 30 years ago, I had a severe attack of fever, so much so that I thought those moments to be the last moments of my life. When I became almost certain of this, I was inspired with the above words of the Holy Quran. At that time I could not understand in what way I was benefitting mankind or how I was to benefit humanity in the future. It is now that I understand the nature of those benefits. Hence, whoever desires to have his life lengthened, he should exhort men to do good deeds and should do good to God's creatures.

“When God sees a heart which is resolved on doing good to His creatures, He never lets such a heart perish. God says in the Holy Quran:—

Inna khalaqnal-insana fi ahsani taqwim summa radadnahu asfalassaflin.

“We created man in the best make, then brought him down to the lowest of the low.”

"This verse also alludes to the same principle. It is only when a man makes himself beneficial to humanity and is obedient to God, that the words, 'We created man in the best make' became applicable to him. If he does not do so, he is brought down to 'the lowest of the low.' If a man is destitute of these two qualities, *i. e.*, he neither obeys the commandments of God nor does any good to humanity, there is no difference between him and other animals, such as dogs, sheep and goats.

It should also be remembered that if a man is overtaken by early death, after he has been obedient to God, he should think that he has lived long; for the object of a long life is only to win the pleasure of God by doing good to humanity and rendering obedience to Him, and that object has already been attained by him so that he feels no remorse at the time of death.

"If a man is unable to do any good in practice, he should at least have a *mind* to do good, for a man is judged by his intentions. A man may not have an opportunity to do good, but if he is resolved on doing good, he will be rewarded for it. Moreover, a man who is earnestly desirous of doing good is enabled by God to do so. It is really God who enables man to do good deeds. A man cannot accomplish anything through his own exertions, unless he is aided with the grace of God.

Prayer.

"And the nearest way to attain the grace of God is *prayer*. Here again it is the grace of God that comes to one's aid, for without His grace one cannot attain to fervour and humility in his prayers. To attain this also one should pray. If a man is not inclined to prayer and is not able to offer his prayers with fervour and humility, he should make use of *prayer* to overcome this difficulty also. He should not give way to despair because he can pray only with the tongue and not from his heart. He should continue to utter the words of prayers with his tongue until, through perseverance and patience, he will see the day when the heart will also join the tongue and his supplications will be attended with humility and earnestness."

"Hence my advice to you is that even under such circumstances one should persevere in praying and should not become disheartened. One should pray even when one's heart is disinclined to prayer and should try to attain a condition in which one's heart is softened. For when the heart is softened, prayer comes nearest to acceptance."

(Vol. XXIX. R. R. 1930.)

THE WOES OF ISLAM.*

It is fitting that the eyes of the true believers should shed
tears of blood,

At the anxious state of Islam and the dearth of true Moslems.

The true Faith has fallen into adversity dismal and dire,

A loud tumult is abroad in the world of disbelief and hate.

He, whose self is bare of everything good and excellent,

Dares to find a thousand faults in the life of the best of the
prophets.

He, who is cribbed and confined in the prison of an impure
life,

Dares to pick holes in the life of the leader of the pure ones.

They shower arrows at the sinless one, those base and
unclean soul,

It would be meet that the Heaven sent down stones upon the
Earth.

Before your eyes Islam is weltering in the dust.

What excuse have you before God? Oh ye possessors of
wealth!

On every side infidelity is in surge, like the armies of Izid,

The true Faith is lying sick and helpless like Zainul-Abedeen.

*Translated from the Fateh-Islam by Khan Bahadur Choudhri Abul Hashem Khan M.A., B.T.

The well-to-do are engrossed with their own enjoyment,
 Happy and smiling they sit in the company of their dallying
 coquettes.

The Ulemas are engaged day and night in selfish furious
 broils,

The Sufis are altogether ignorant of the needs of the faith.

Each one betook his way for the sake of his own sordid self,

The side of the faith was left exposed and the enemy sprang
 from his lair.

Ye Moslems? Is this the sign of your being followers of
 Islam?

That the Faith is in such bad straits, and you are mad after
 the crumbs of the world.

Have you come to look upon this globe as something ever-
 lasting?

Or have you managed to forget the death of the generation
 that are past?

The round of death is at hand, Oh ye forgetful ones! take
 heed,

How long is the round of wine to last, midst pretty beauties,
 with shining faces.

Tie not your souls to the world, Oh ye wise ones,

Or else, you will taste of bitterness at the parting of breath,

Give not your heart save to the Friend, Whose beauty is
 everlasting,

So that you may win eternal joy from the Most Generous of
 givers.

He alone is wise, who is mad after His path,

He alone is prudent who is drunk with the beauty of the
 Beloved face.

The cup of His love is the elixir of life eternal,

Whoever quaffs of it never afterward tastes of death.

Oh my brother, do not set your heart upon the treasures of
 this false world,

There is deadly poison in every drop of this sparkling wine.

Strive with all thy might for the sake of the Faith, with thy
 person and property,

So that you may win from the Lord of the Throne the robe
 of unending praise.

By your deeds give proof of the light that is in your faith,

When you have given your heart to Joseph, take the road
 to Canaan.

Remember the time when the Faith was, the goal of every
 wandering feet,

A world of men it saved from the path of the hated devil.

Upon the earth it spread the glow of culture, with its light
of learning,
It planted its foot upon the high firmament in its honour
and glory.

Now such a time is come that every child of ignorance,
Out of his own folly would give the lie to this everlasting
Faith.

Hundreds of thousands of foolish ones have bidden adieu
to the Faith,

Hundreds of thousands of ignorant ones have fallen prey to
the designers.

For the Mussalmans all these calamities, originated from the
source,

That for sake of their religion their heart did not burn with
zeal.

If they saw whole legions turning away from the Faith of the
Prophet,

They would not stir in their indignation, like the foetus in
the womb.

Their thoughts are absorbed at all times in the quest of vile
world,

Their wealth is all squandered for the sake of their life and
children.

In every assembly of sin it is they who preside,
 Wherever there is a ring of debauchery, it is they who form
 the crown.

Familiar (are they) with the tavern, strangers to the path of
 guidance,

Averse to the men of faith, friends of the devotees of wine.

He turned away His face, the Beloved One, of endless fidelity,

When he missed in the heart of these people the sincerity of
 true devotion.

Those times of prosperity and fortune of these people were
 past,

The evil consequences of their actions ushered in such a day.

Through their devotion to the Faith came their ascendancy in
 the beginning,

Through the same path it must come, if it comes again, of
 certain.

Oh God! When will come again the time of Thy succour?

When shall we see again the smiling days and years?

These two cares of the Faith of Ahmad have dried up the
 marrow of my life,

The multitude of its foes and the paucity of its friends.

Oh God! Come quick, and shower upon us the rain of Thy
 succour,

Or else take me away, Oh my Lord; from this place of fire.

Oh God! Bring forth the light of guidance from the East of
Thy Mercy,

Enlighten the eyes of the misguided with Thy luminous signs.

When Thou vouchsafed me the truth, and all this burning
and zeal,

I never can believe that Thou wouldst call me away bereft
of success.

The mission of the truthful ones is never left incomplete,

The truthful ones have the Hand of God hidden in their
sleeves.

(Vol. XXX R. R. 1931.)

LAUGH LITTLE AND WEEP MUCH.

(Translated by MOLVIE SHER ALI SAHEB B.A.)

Sufis believe that if a man does not weep once in forty days, it is an unmistakable sign of a heart turned hard. The Holy Quran says: "Let them laugh little and weep much." But quite contrary is the case, for the people laugh more than they weep. The verse does not signify that man should always wear a lackrymose look. He, whose heart weeps within, does really weep. A man should, within barred doors, engage himself in a prayer with lowliness and humility. He should cast himself on the threshold of God, and thus avoid coming under the application of the verse which shows that he who laughs much is not a true believer.

If a man were to take stock of his life during the past twenty-four hours, he would find the scale of laughing much heavier than that of weeping. In some cases there would be no weeping at all.

Man's life passes in utter carelessness. The path of *Iman* (faith) is an uphill one. To tread it is to die a death which alone brings man to the goal.

Iman or Faith.

When we preach to the people, they say, "Aren't we Muslims? Do we not say prayers? Do we not keep fast?" These questions betray their ignorance of the true meaning of *Iman*. Had they known it, they would not have behaved like that. They are ignorant of the essence of Islam. It has been Divine practice throughout that when the essence of Islam is gone, He sends His Messenger to infuse a new life into dead and rotten bones. But so overpowering is the remissness of the people, that they do not feel even the death of their souls. The Holy Quran says "He who resigns himself to Allah, and is a doer of good deeds, shall have his reward with His Lord." A true believer is he who dedicates his whole soul in the path of God, and applies himself to the doing of righteous deeds. In short, he sacrifices his each and all in the way of God. Abraham (Peace and Blessings of God be upon him) set this high and noble example of sacrifice. How, in the carry-

ing out of Divine will, he did not allow his self to obstruct his path, and prepared to sacrifice his son on the slightest hint! But the people ignore this example. All their deeds contain an alloy of selfishness. There is no work purely for God. If anyone starts a journal, he does so as a commercial enterprise to earn his livelihood and to support his family. The stench of selfish motives issues from every nook and corner.

People do not know that belief in *Islam* means an inspiration from on high. He alone can find God who annihilates himself for Him. Divine help and succour attend his efforts. He witnesses the work of an unseen hand which crowns all his efforts with success in every field. If a man walks towards God, He runs towards him. If he inclines a little to him, He turns to him with mercy. He is not a miser, nor is He of a hard heart. But if a man shuts the doors of his house, light cannot enter. Similar is the case with the human heart. If a man's words and deeds are not in tune with God, but are overwhelmed by his lower passions, it shows that he has shut the doors of his heart to prevent the entry of Divine light. The moment he opens up his heart for God, His light rushes into it.

(Vol. XXIX: R. R. 1930.)

CERTAINTY IN FAITH.

Seekers after truth! Open your ears and listen to the words which I speak that there is no wealth in the world equal to the certainty in faith. It is certainty which breaks the shackles of sin. It is certainty that gives you the power of doing deeds of virtue. It is certainty and certainty alone which makes a man a true and sincere lover of God. Can you keep from sin without certainty? Have you the power to overcome the passions of flesh without witnessing a manifestation of certainty? Do you think that your lives can be transformed to purity unaided by the light of certainty? Is it possible for you to attain to true happiness without certainty? Does there exist under heaven any redemption or atonement which can take away your sins? Has the son of Mary the power to release you from the bondage of sin with his supposed blood? Speak not a lie at which the earth might cleave asunder for Jesus himself stood in need of certainty for his own salvation. To whom it was granted and therefore he was saved. Woe to the Christians who deceive the world by saying that they have been purified of their sins by the blood of Jesus, whereas they are soaked in sin from head to foot. They do not know who their God is. They are drunk with wine but the pure intoxication which descends from heaven is not known to them. They do not lead their lives in the service of the Master, and are, therefore, devoid of the spiritual blessings granted to the pure in life. Remember that

except by the light of certainty you cannot come out of a life of darkness nor can the holy spirit descend upon you. Blessed are they who have found the wealth of certainty for they shall see God. Blessed are they whose doubts are set at rest for they shall be delivered from sin. Blessed are you when the wealth of certainty is given to you for then you shall cease to sin. Sin vanishes away where certainty finds an entrance. Can you thrust your hand into a hole in which you see a poisonous serpent or stand in a place where a volcano is raining stones, or where lightening is falling or which is the haunt of a ferocious lion or where destructive plague prevails? If you have the same certainty about the destructive nature of sin as about the destruction which volcanic matter or a plague works, it is impossible that you should disobey God's commandments and go against His will or break off the connection of sincerity and love with Him.

Ye people that have been invited to virtue and righteousness, know it for certain that the Divine attraction cannot be generated in you nor the impure stain of sin washed off from your faces until your hearts flow with certainty. If you think that your lifeless traditional belief gives you certainty, it is nothing but a delusion. Had you the desired certainty, you would not have been destitute of its consequences. You do not keep back from sin, you do not eschew evil you do not take the forward step that you ought to take and you do not fear God as you ought to fear Him. Where is your certainty then?

Do you ever thrust your hand into a hole when you are certain that it has a poisonous snake? Can you take a single morsel of a food which you certainly know to be poisoned? Or can you go inadvertently and unguarded into a jungle which you certainly know to be the abode of man-eaters? How is it then that your hands and your feet, and your eyes, and your ears are bold in the commission of sin, notwithstanding your alleged certainty in relation to God and the reward and punishment of good and evil deeds. Sin cannot overcome certainty. How can you throw yourselves into burning and consuming fire when you see it with your eyes? The citadels of certainty rise high to heaven, and Satan cannot ascend them. If any one has been purified, it is through certainty that he has found this blessing. Certainty gives the power to meet every hardship, so much so that it makes the monarch throw away the royal sceptre and don the garments of a *darvesh*. Certainty lightens the labour and smooths the path. Certainty enables a man to see God. Every atonement is false and every redemption vain, for to righteousness there is no other way but certainty. It is certainty which releases a man from the bondage of sin, carries him to God and makes him surpass even the angels in his sincerity and perseverance. The religion that has not the means to bring about a certainty, is false. The religion which cannot show the face of the living God with certainty, is false. The religion which has nothing but idle tales of the marvels of the past, is false. The eternal and unchangeable God is even now as He was

in the past ages, and His wonderful powers are the same as they were, ere now, and He has the same might to show His wonderful signs as He had at any previous time. Why then trust in tales and not seek the living manifestations of the power of God? That religion is nothing but the way to perdition whose miracles and prophecies are stories and those people are ruined to whom God has not revealed Himself and who have not been purified by the hand of God through certainty. As a man is drawn to indulgence in his carnal passions on account of the animal gratification which he feels in them, similarly he is attracted to God with a mighty magnetism when he has once tasted the heavenly bliss. His beauty then so enchants him that all else besides Him is naught to him. No man is ever freed from the slavery of sin unless he has a certain knowledge of God and His power and of the reward and punishment of good and evil deeds. The root from which every insolence grows is the lack of certainty, and the person who has any access to certain knowledge regarding the Divine Being, dare not go against His will. If the owner of the house knows that a heavy flood is sure to sweep away his house or that it has caught fire and a very small space is left he cannot stay in the house. How do you then, notwithstanding your pretensions to certainty as to the reward and punishment of good and evil deeds, remain in the dangerous condition in which you are? Open your eyes and consider the Divine laws which you see working in the world. Be not the rats which go downwards but be the pigeons which

fly upwards and ascend into the height of the heaven. Do not turn to sin after you have sworn repentance and be not like the serpent which after stripping off its skin is still the same old serpent. Remember death for it is coming nearer you and you are unaware of its approach. Try to purify yourself for no one who is not himself purified can see the Holy One. But how can you find this blessing? Almighty God himself has shown you the way and said *واستعينوا بالله الصبر* "Seek the assistance of God with patience and with prayer." Prayer must be addressed to God with true humbleness of heart and must contain the praise and sanctification of God, *istighfar* and the invoking of Divine blessings on the Holy Prophet. When you say your prayers do not like the ignorant deem it a sin to utter words in your prayer in any but the sacred language. Their *istighfar* and prayers are only lifeless ceremonies. Therefore, when you say your prayers, address your supplications to God with humility and submissiveness in your own language, reciting the passages of the Holy Quran which is the Word of God and the prayers taught by the Holy Prophet in the Arabic language, for when you pray to God in your own language, your words have greater efficacy and your hearts, as they realize the depth of the meaning of these words, bow down before God with greater submission.

(Vol. II. R. R. 1903).

DISTINCTIVE MARK OF TRUE FAITH*

The voice comes to me from the phonograph,
 Seek thou thy Lord with thy soul and not with empty words.
 So long as thy actions spring not from a pure and sincere heart,
 They are no better than the circumvalations of the idol by its
worshipper.

So long as the dead heart has not been shorn of its coverings,
 To what end are all disputes and controversies and quarrels?
 Of what value is the Faith, which bears no sign from the Lord,
 No help from Him, ~~no~~ assistance from on High?

In the absence of Certitude, Faith is no better than a pastime,
 If it is barren of Divine manifestations, it is certainly not from
the Lord.

The Faith alone is Divine, which is full of Divine effulgence,
 One who is far from such a Faith, indeed far from God.

That a Faith alone is Divine, which shows, as it were, the
Face of God,
 Of what worth is the Faith, which offers no solution to our
riddles?

He, who possesses not such a faith, possesses but little breath,
 He cannot proceed one step in advance of worldly
considerations.

*Translated from Urdu original by Khan Bahadur Abdul Hashem Khan
 Chawdhury, M.A., B.T.

The men who are poor in the knowledge of the Divine
 attributes,
 Are still the slaves of idols, though seemingly abandoning
 their homage.
 (Vol. XXX R. R. 1931.)

ARE ALL RELIGIONS FROM GOD?

The following letter was written by the Promised Messiah in answer to an old Hindu friend who wrote to him that all religions were from God and that salvation not being the monopoly of any particular religion, a from could attain to it by following any religion. The letter runs thus:—

It has given me much pleasure to learn that you have an interest in the all important question of religion. In fact since this world is like an inn and its inhabitants only travellers who must ~~go~~ back to their real home sooner or later, it is the duty of every one of us to give the deepest considerations to the questions of religion and belief. It is also our duty that if a religion is proved to our satisfaction to be from God and a path is known to us as the path of the pleasure of God, we should choose that religion and walk in that path fearless of every disgrace and dishonour and regardless of the ties of close relationship or of the attractions of kindred and wealth. In this manner did the righteous always act and in the cause of truth they bore all sorts of sufferings and persecutions,

In the world we witness false beliefs prevailing alone with true ones and wicked deeds practised along with good ones. But the righteous should shun every falsehood and evil. For instance, it is alleged by a certain section of the Hindu community that the Vedas inculcate the doctrine that in case a wife bears no offspring for some years after marriage or gives birth only to female children, her husband should invite a stranger to have carnal knowledge of her, and that this process should be continued until the wife bears eleven male children from the stranger's seed. The followers of the Sakat mat who also trace their religious principles to the Vedas have their religious festivals characterized by horrible scenes of incest and adultery, and hold these immoral practices as legalised by the *mantras*. Similarly there are many other religious systems whose principles and practices are abhorrent to human feelings. It is not possible for a man to be so peaceful as to acquiesce in all these immoral practices. The same sad condition is observable in the principles to which different people adhere. Some are addicted to the lowest forms of fetishism, some worship trees, snakes, cats, dogs, fire, sun, moon, rivers, &c., while others worship human beings, as their God. Can we suppose all of them to be on the right path?

It is the duty of men who come into this world for its regeneration to spread the truth upon the earth and extirpate falsehood out of it. If a righteous servant of God were told by

dacoits or thieves that he should obtain certain property by extortion or theft would it be right for him to join with them in the preparation of such crimes? Religion would teach him to eschew such evil deeds, for religion enjoins us to eschew all evil and impure doctrines and deeds, and not to take for our guides books which teach such immoral and impure practices and laws. I cannot understand how a man can honestly live at peace with all forms of religion and admit the truth of their principles knowing them to be false. Such a course would imply that no evil is evil, and false doctrines and evil deeds shall have to be regarded as high truths and virtues. To anyone who would cast a glance at the different forms of religion prevalent in the world, it would be clear that in respect of the knowledge of the Supreme Being, various notions prevail, some of which cannot but be condemned. On the one extreme are the Athiests who do not believe in the existence of God, and on the opposite are those who look upon men, or animals or heavenly bodies or the physical forces of nature as their God. Again, there are the Arya Samajists who consider themselves as the true heirs of the Vedic religion. They believe in the existence of a nominal Deity who they hold did not create a single particle of matter, nor brought into existence a single soul or a single germ of life. Matter and soul they regard as having existence independently of the Divine Being, nor do they consider Him as the Originator of any of their properties or powers. With the creation of this universe

they think Almighty God has nothing to do. By referring to this article of their creed, I only wish to point out that for a man of true righteousness, it is simply impossible to subscribe to all the creeds contradicting one another and to believe in them as true. My object here is not to point out the error of those who by their false beliefs derogate the Divine glory, dignity and power or legalise immoral practices, but only to show you that a conscientious being cannot treat the pure and impure alike. To one who purifies himself the Divine face is undoubtedly revealed but methods which inculcate a belief in impure doctrines or enjoin immoral practices, can surely never lead to God. The love of God is no doubt a certain way to a heavenly life, but how can the man entertain true love for God who takes, Rama, Krishna or Christ for his God or regards the Divine Being so weak and imperfect as not to be able to create a particle of matter or a soul? What is salvation but to know the true and perfect God with all His pure and perfect attributes and to walk in the ways of purity which He has shown us. This is the real salvation and every way opposed to it is a way of error, and no one can attain to true salvation by following error.

We witness in the world that religious beliefs are in most cases determined by training and habits. A Christian would have no hesitation in calling Jesus his God, while a Hindu would as easily fix upon Rama or Krishna as the true Deity or upon the Ganges as the supplier of all needs, or appoint for

himself a God who created nothing and consider matter and soul as co-eternal with God and self-existent like Him. But all these trusts are vain, for they have no argument with them. To find his way to the living God should be the sole object of the seeker after truth. The world is constrained in the bondage of customs and habits. Every one who is born in a religion deems it his duty to defend the same. But it can be easily seen that this principle is wrong. A man should adopt the religion which can point out the way to the living God whom extraordinary signs and miracles point out with certainty as the powerful and mighty God. For if God exists (and I swear by Him that His existence is the greatest of all certainties), then He must reveal Himself to His servants. The mere guesses of human reason that this world has a Creator are not sufficient to give satisfaction and make His existence a certainty. The man who trusts in his conjectures has no access to the Divine presence, and he cannot rely upon God with as great a certainty as he counts upon the cash which is locked up in his safe, or upon land and gardens which are the source of income to him, or upon sons on high posts who assist their father by sending in large donations of money every month. Why does he not trust upon God as he trusts upon all these material objects? Only because his faith in God is not a certain faith. Similarly a man who is negligent of his duty to the Divine Being, is bold in the commission of sin and does not fear God as he fears the plague, for instance, not going into a village where its devastating hand is busy at work, or as he fears the

snake not daring to thrust his hand into its hole, or as he fears the lion not having the courage to go into a jungle which is its abode. The reason at the bottom of this boldness in the commission of sin is the same unbelief in God, for while admitting God with the tongue, the heart is quite foreign to Him and negligent of Him. It is not easy to have a sincere faith in the Divine Being, for unless manifest and clear signs of His existence and power are witnessed, a man cannot understand that there is a God. Almost all men are believers in God by the word of the mouth, but their deeds show that their hearts are quite strangers to the true belief in Divine existence. True faith requires a certain knowledge as the knowledge of a thing after repeated experience. Experience for instance tells us that a very small quantity of strychnia is fatal. This experience giving rise to a certain faith in its power of killing will keep a man back from its use in a quantity which is likely to cause death. The person, therefore, who is in any way involved in the bondage of sin has no faith in God, for he has not recognized Him yet.

This world is the scene of many vanities, and most people are satisfied with false principles of logic. The true religion is that which reveals the face of the living God and brings a man to have such near access to him that he sees Him. When thus filled with certainty he is brought into a close and deep connection with God. He is then freed from every sin and impurity and Almighty God is thence forward his sole trust,

He reveals Himself to him by His peculiar signs and His special manifestation and the revelation of His word. From that day he knows that God is, and from that hour he is purified and cleansed of all his internal impurities. This is the true knowledge of God which is the key to heaven, but this way is not open to any one except through Islam. This is the Divine promise from the beginning that He will reveal Himself to those who follow His Holy Word. Experience is our greatest witness and experience tells us that except through Islam God never reveals Himself to any one or honors any one with His Word or assists any one with His mighty signs. How can we in opposition to our clear experience admit that God reveals Himself in this manner to the followers of other religions also.

Some time ago, Lekh Ram, a Brahman by caste and Arya by religion, came to me here at Qadian and asserted that the Vedas were the Word of God and that the Holy Quran was not His Word. I told him that since he asserted the Vedas to be the Word of God, and that since considering their present condition I did not hold them to be such for they taught *shirk* and many other impure doctrines, while I knew the Holy Quran to be of Divine origin for not only were its teachings free from the impurity of *shirk* and all other impurities, but by following it the face of the living God was revealed and heavenly signs were manifested, therefore it was necessary that we should agree upon some criterion for testing

the truth of these assertions. I pointed out to him an easy way for deciding this point, *viz*, that with the assistance of his Vedic God he should publish a prophecy concerning me, while inspired by the God who revealed the Holy Quran, I should also publish a prophecy concerning him. Upon this Lekh Ram published a prophecy concerning me that I would die of cholera within three years, while my God revealed to me that Lekh Ram would be murdered within six years and thus brought to naught on account of his abuse of the Holy Prophet of God. It was also revealed to me that the day of his murder would be next to the Muhammadan festival of I'd and that shortly after his death plague would rage in the Punjab. All these facts of prophecy were published by me very frequently in my books and I further wrote that if the present Vedas were the Word of God, it was the duty of all the Arya Samajists to pray to their God as hard as they could for the safety of Lekh Ram, for it had been revealed to me that Lekh Ram would not be saved. The prophecy about my death from cholera within three years was published by Lekh Ram in his own book. The death of Lekh Ram in the manner predicted at last bore witness to the fact that the Vedas are not of a Divine origin.

This is only one instance. Thousands of similar supernatural signs have made it as clear as daylight that the religion of Islam is the only true religion in the world, and that other religions are either the inventions of human beings,

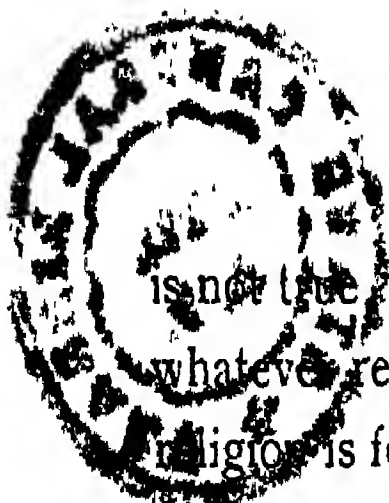
or being originally from God became corrupt afterwards. Dear friend! I cannot accept the truth of your assertion without any argument for it. In this world a claim for the most trifling amount cannot be sustained unless sufficient proof is produced. How can then any weight be given to assertions for whose truth no argument is produced. God is one and His will is one; how can He then be the object of beliefs contradicting one another? How are we to believe the truth of everything said about Him, *viz.*, that Christ is God or that Rama is God, or that Krishna is God, or that God is such a weak and powerless Being that He is not the Creator of a single particle in the universe? We can only accept the religion which has the light of proof with it and that religion is Islam. If you say that the great miracles and heavenly signs shown in Islam, are also shown in other religions, we would gladly listen to you provided that you bring forward proof of it. But it will never be possible for you to point out any living man of any religion who can be set against me in the blessings and heavenly signs granted to me.

You say in your letter that Almighty God has given an equal share to the believer and unbeliever in this world. The reason of this is that Almighty God has invited every one to Himself, and, therefore, has bestowed on all powers, the right use of which can lead them to the desired goal. But experience shows us that unless a person walks in obedience to Islam, these powers are abused and therefore the goal is



not reached. It is no doubt true as you say that it is very difficult that all people should follow one religion, but for the true seeker every difficulty is removed. Your illustration of travellers by the train and travellers on foot trying to reach the same destination does not apply in a religious matter, and the analogy does not hold true. There is only one way to find God, *viz.*, to attain to certainty by miracles and signs. True faith and purity of soul depend upon this. How can he reach God or be true in faith upon Him who has yet no certainty of His existence. There is no plurality of ways to find out God as in this world. There is only one way and that is certainty with regard to God on which also depends the purity of soul. But no religion except Islam has the means of certainty.

You write further on in your letter that God is infinite and therefore, we cannot know Him except by doing away with the restraints of *shara'* (law). Now *shara'* is an Arabic word and it means a way, and hence particularly the way to God. Your argument is therefore, reduced to this that to find God we must leave the way which leads to Him. I leave it for you to consider the reasonableness of this assertion. As your remark, "Of caste and profession no one will question thee; worship God and of God shalt thou be," Islam takes no exception, for it does not make any distinction on the score of caste or nationality. Every one who seeks God, will find the way to Him to whatever nationality he may belong. But it



is not true to say that everyone can find the way to God to whatever religion he may belong, for unless the true and pure religion is followed, the way to God is not found. Religion and nationality are two quite different things.

Then drawing a wrong conclusion from your remark quoted above, you say: "This is the reason why the followers of the Vedas have not set on salvation the condition of following any particular person." The truth of this remark is not clear, for the person who does not consider it necessary for salvation to follow the author of the Veda, cannot admit the authority of the Veda, but must regard it false. For instance, if a person does not admit the truth of the principles and injunctions of the Veda, rejects the *Niyoga*, i.e., the immoral practice of allowing the wife to have illegal connection with strangers for the sake of children, or condemns the principle that God is not the creator of anything but that everything is like God self-existent, or considers the worship of fire, sun, moon, &c., as mere fetishism and thus rejects the Vedas as waste paper, so much so that he does not look upon the God presented by the Veda as the true God, will he be entitled to salvation or not? If he is, we would like to see the verse quoted from the Veda from which such a conclusion is drawn; but if he is not, then your assertion does not hold good, for, what we say is simply this that the person who does not believe in the truth of the injunctions of the

Holy Quran shall not get salvation and shall lead his life like a blind man in this world. Almighty God says: *ومن يبتغ غير الاسلام دينا فلن يقبل منه و هو في الاخرة من الخسرين* which means that the person who shall not follow the religion of Islam which the Holy Quran preaches, will never be acceptable in the sight of God, and after death he shall be one of the lost. To say that the Veda, does not require us to follow any person is not true, for to follow a book is the same as to follow its author. If the Hindus do not follow the Veda, what does all this noise about it mean? Your last assertion that great men have been in every religion, does not carry any weight unless it is shown that some such great man who can show signs is living at the present time in any religion except Islam. Was Pandit Lekh Ram one of the great man, because his loss is bewailed by the Arya Samaj to this day?

QADIAN:

14th June 1903.

MIRZA GULAM AHMAD.

The Teachings of Islam and their Contrast with other Religions.

(This Lecture was delivered by the Promised Messiah at Lahore.

*On the 3rd September 1904 in a Meeting attended by
over 10,000 persons of all creeds.)*

First of all I thank God who has placed us under the benign rule of a peaceful Government which allows us to preach and propagate our religious beliefs, and by its principles of justice, fair mindedness and religious neutrality has removed every obstacle from our way. After this brief prefatory note, I wish to say something about the different religious beliefs entertained by the people of this country, and assure the gentlemen present that so far as it lies in my power I will try to express myself in words least offensive to the feelings of those of whose creeds I will speak. Let me at the same time candidly say that truth has always a certain bitterness in it, and some men are from their very nature prone to be offended even when a just criticism is passed on their religious beliefs. The effect of this natural inclination it is beyond my power to remove, and I beg to be excused if any word of mine happens to wound the religious susceptibilities of any hearer, for it is impossible for any man to deal with what he sincerely believes and knows to be false and injurious doctrines and still be able to please those who own such

doctrines. This is a difficulty the solution of which has not been found yet, nor, if human nature remains unchanged, is such a solution possible.

After deep, deliberation and successive revelations from Almighty God, I have come to know that the great religious excitement which is maddening the people in this country and the ever-increasing diversity of religious sects which is witnessed here, is really due to the cause that the hold of spiritual power over the hearts of men is quite loosened and the fear of God has utterly vanished away. This heavenly light by which a man can distinguish between truth and falsehood is almost extinguished in most hearts and notwithstanding the outward religious fervor, atheism is gaining ground day by day. The tongue, no doubt, utters the name of God but agnosticism has taken a deep root in the heart. The inner life of the people bears testimony to this fact. Every profession is made with the lips but not one of these is carried out in practice. I am speaking generally and do not mean to attack any person who may be really leading a righteous life. In general, however, it is perfectly true that the real object of religion is lost sight of altogether. Actual holiness of the heart, true love for God, real sympathy with man, meekness, mercy, justice, lowliness, and all other noble moral qualities, piety, purity and righteousness which is in fact the soul of religion, are most of all neglected, and the hearts of men are generally dead to those. What a sad picture of religion that while

religious quarrels and controversies are becoming more and more frequent day by day, and great fuss is made about the name of religion, the real worth of it is not cared for and spirituality is becoming a thing of the past!

The aim and end of religion is to know the true and living God who created the world, to attain to that stage of perfection in His love at which the love of others besides Him is completely consumed, to have full sympathy with His creatures and to lead a life of true and perfect purity. But I see that this aim is utterly neglected, and the majority of religious creeds is in fact some one or other form of atheism. Almighty God is not known and recognised, and hence the increasing boldness upon the commission of sin. For it is plain that unless we have knowledge of a thing, there is no love or fear of it on our part. The prevalence of sin in the world is, therefore, due to an absence of true knowledge concerning the Divine Being. The chief criterion of a true religion is that it should point out the means to a true knowledge of God, so that through knowledge men may be kept back from sins, and realizing the Divine beauty and glory, they may so love God as to deem even a momentary estrangement from Him more painful than the severest of tortures of hell. The truth is that freedom from sin and the love of God are the highest aims of man's life, and in these lies in fact the true bliss which is known as the heavenly life. Every desire which goes against the pleasure of God, is really a flame of hell-fire, and to

indulge in such desires is to lead a hellish life. The question hence arises, how can a man be saved from this hellish life? I answer this question with the knowledge which I have received from God, that no one is saved from this fire except by a true and perfect knowledge of God. The flood of passions and desires rages high and nothing but the embankment of a perfect knowledge of God can withstand it. Salvation which means a freedom from the control of passions and desires, cannot, therefore, be attained unless our faith is based on the impregnable fortress of perfect knowledge which no flood can destroy. The fact that our appraisement of a thing or our love or fear of it, depends only upon our correct knowledge of it, needs no argument. Give a diamond worth a million pounds to a young child and he would not set upon it a higher value than a mere plaything. If honey mixed with poison is given to a person who is ignorant of the fact, he would take it for honey and eat it with pleasure; not knowing that the effect would be fatal. But you cannot thrust your hand into a hole which you know to be the hole of a serpent, for you know that such an act might bring about your destruction. Similarly no one would dare to take poison with a knowledge of it, for he knows that it must cause his death. What is the reason then that you do not fear the death which the transgression of Divine commandments must certainly bring down upon you? Only that you have not such knowledge of the effect of your transgressions as of the biting of a

snake or of poison. It is certain then that the knowledge of loss or injury deters a man from doing the deed which involves such loss or injury, and no belief in redemption can act as such deterrent. Is it not true that even the most daring and habitual burglar would not break into a house where he is sure to be caught and punished? Are not the most violent passions subdued when their effect is known to be sure and certain destruction? A robber would not in broad daylight dare to lay his hand upon a bag of money lying in a shop when he knows that there is a sufficient guard of armed police watching the shop. Are criminals restrained from theft and extortion because of their firm faith in the redemption of sins, or because their hearts feel the awe of execution? Or is it more true that the police and the fear of punishment are the real deterrents? This is a principle the truth of which is witnessed not only in the case of men, but also of animals. Even a lion in fury would not throw himself into burning fire though he sees his prey on the other side of it. A wolf would not fall upon a sheep at whose head is standing a watcher with a drawn sword and a loaded gun.

It is the most true and sound principle that to be saved from sins, man requires a certain knowledge of God and not any redemption. I say to you truly that if the people of Noah had the perfect knowledge which generates the fear of God, they would not have been drowned, and if the people of Lot had fully recognised their Lord, they would not have been

stoned to death, and if the people of this country had been granted the true knowledge of God which makes one tremble at the idea of a transgression of His Commandments, it would not have been thus destroyed with the plague. But a deficient knowledge cannot avail in the least, for vain is the love which is not perfect, and vain is the fear which is not perfect, and vain is the faith which is not perfect, and vain is the knowledge which is not perfect. If you do not take food in a sufficient quantity, it would not sustain you, and if the full dose of medicine is not administered, it would not do any good. One grain cannot satisfy your hunger, nor one drop of water quench your thirst. How can you then, O ye of little courage and slow in the search of truth, how can you hope to be the recipients of the vast blessings and unmeasured grace of God by a little knowledge and a little love and a little fear? It is His to purify you from sins and to fill your hearts with His love and awe, and He has established the law that all this is granted after a man has attained to certainty in His knowledge for knowledge is the root from which love and fear spring. He who is given a perfect knowledge is also granted perfect love and perfect fear; and he who is granted these, has got salvation, because he is purified from sin. For this salvation, therefore, we do not stand in need of the shedding of blood, or of crucifixion or of atonement. What we require for its attainment is only a sacrifice, and that a sacrifice of our ownself. This is a requirement of our very nature and this is the true signifi-

cance of Islam. Islam means the laying down of head for being slaughtered and bow down with entire submission at the Divine threshold. The beloved name of Islam is the soul of the whole of Law and the essence of all the commandments. To lay down one's self willingly and with a joyful heart for being slaughtered which is the true significance of Islam, means a perfect love, while perfect love indicates perfect knowledge. The word Islam therefore, clearly signifies that true sacrifice, which is necessary for the salvation of man, requires perfect love and perfect knowledge and not any thing else. Referring to this Almighty God says in the Holy Quran:

لَنْ يَدُلَّ اللَّهُ لَكُمْ مَا هِيَ وَلَكِنْ يَنْتَهِى إِلَيْكُمْ

"The flesh of these, (*i.e.*, the animals slaughtered) does not reach God, nor yet their blood, but the sacrifice that God accepts from you is that you should fear Him and walk in righteousness for His sake."

It should be borne in mind that the truth which underlies all the principles of Islam is that indicated by the word Islam itself, and the aim of all its commandments is that a man should attain to the stage of perfection signified by Islam. Hence the Holy Quran emphatically teaches that Almighty God should be made the sole object of one's desires and love. It shows now His beauty and goodness and calls attention then to His countless gifts and favors, for beauty and favours are the two incentives to love. According to the Holy Quran, Almighty God is one and without any partner in His

excellences, and he is eternally free from every defect. In Him are found all the perfect attributes and by Him are displayed all the mighty powers. From Him the whole creation comes into existence and to Him all the affairs return. He is the fountain-source of all blessings and the Judge of retribution. Being remote, He is very near, and being near, He is still far off. He is above all but still it cannot be said that beneath Him there is anything else, and He is the most hidden of all things, but it cannot be said that anything is more manifest than He. He is Himself living and everything has its life from Him. He is His own support and everything finds support from Him. He bears everything and there is nothing that bears Him. Nothing has come into existence independently of Him and nothing can exist without Him. He comprehends all, but the manner in which He does so, cannot be described. He is the light of everything that is in earth and heavens, and every light has shown forth from His hand and is a shadow of His person. He is the Lord of all the worlds and there is no soul which has not been brought forth by Him and has come into existence by itself. Nor is there any faculty of a soul which has not been brought into existence by Him. His manifold blessings are of two kinds. Firstly, such as are not given as a reward for any previous deed of a doer and which exist from the beginning, as earth, heavens, sun, moon and stars, fire, water, air and all other things which have been created for our comfort. Everything that was necessary to

sustain us, was created for us by Almighty God long before we came into existence or any deed was done by us. Who can say that the sun was created because of any meritorious deed done by him, or that the earth was brought into existence because he had done a highly virtuous deed? In short, these blessings of God were created by His mercy displayed long before the existence of man and they are not the result of any deed done by him. The other kind of Divine blessings is the outcome of His mercy displayed on the good deeds of men, and this does not stand in need of explanation.

The Holy Quran further teaches us that the person of God is free from every fault and defect, and that He wishes that human beings should also by following His injunctions become free from every defect and be purified of every impurity. Thus he says: *من كان فى هذه اعمى فهو فى الاخرة اعمى* "Whoever remains blind in this world, and does not see God, shall remain blind after death and his darkness will not be dispelled." For, the truth is that the eyes to see God are granted in this world, and any one who leaves this world without getting the eyes to see God, shall not see God in the next life. In this verse Almighty God has given us clearly to understand what height of spiritual advancement He wants man to reach, and what stage of perfection a man can attain to by following His commandments. How Almighty God can be seen in this very world, is then stated

in the Holy Quran. Thus it says: *فمن كان يريد جولة ربه فليعمل* "Who wishes that he should see in this world the God Who is the true Lord and the Creator, should do the deeds of virtue which are free from every sort of corruption and in worshipping his Lord he should not be guilty of any *shirk*." The first portion of this verse requires a man to do *عمل صالح* *i. e.*, deeds of virtue which are free from impurity and every contamination, by which are meant deeds which are neither done that they may be seen of others nor do they generate vanity in the heart of a man that he is the doer of such great and excellent deeds nor are they incomplete or defective, nor do they savour of aught but sincere personal love entertained towards God and are saturated with true faithfulness and perseverance. The second portion of the verse requires a man to abstain from *shirk i. e.*, setting up with God such false deities as the sun, the moon, the stars of heaven, the physical forces of nature, the elements or anything else that is upon earth or the heavens, or setting too high a value upon the physical means and placing so much reliance on them as to consider them actually effective without any reservation like God Himself, or giving an importance to one's own resources and efforts, for this too is a sort of *shirk*. On the other hand, when a man has done everything that lies in his power and exercised his abilities to his best, he should still be conscious of his utter weakness and ignorance, and ascribe everything to the mighty

power and deep knowledge of God and not to his own power or learning. Our soul should constantly be in a state of perfect submission and prostration at the Divine threshold, and thus draw His favours and blessings. Unless we make our condition like the helpless cripple who lying in a desert parched with thirst, suddenly sees a spring of sweet and clear water and halting and limping takes himself to it, and applies his burning lips to the cool water, not parting them until he is satiated,—I say, unless we fully realize our own utter weakness and inability and the mighty power and beneficent grace of God which we constantly draw upon, we are not free from *shirk* and do not deserve to be called Unitarians.

With respect to His Own attributes of excellence and perfection, Almighty God says in the Holy Quran: **قُلْ هُوَ اللَّهُ أَحَدٌ** “Your God is the God Who is one in His person and without any participator in His attributes He is God alone, for there is no being which is like Him eternal and everlasting, nor has any being its attributes like His attributes.” The knowledge of man is acquired and limited, but the knowledge of God is neither acquired nor limited. The power of hearing in man depends upon the transmission of sound by air and is moreover a limited power, but the power of hearing in God is an inherent power and is unlimited. The power of seeing things in man depends upon the light of the sun or some other light and is limited, but Almighty God sees things without the assistance

of any light and His power of sight is an unlimited one. The power of man to make things depends upon the existence of materials and is a limited power while the act of making must occupy some time, but the creating power of God does not stand in need of any existing material, is unlimited and does not depend upon time in its exercise. As there is nothing that is like Him, so there is nothing whose attributes are like His attributes. For if there is any defect in one of His attributes all His attributes must be defective, and if one of His attributes can be possessed by any one else, then all His attributes can be so possessed. Therefore His unity cannot be established unless He is regarded one and without any partner in His person as well as His attributes. The remaining portion of the chapter above quoted says that God is neither a father nor a son, for He stands in need of none, not even of a father or a son. This is the doctrine of unity taught by the Holy Quran which is necessary for a perfect faith.

So far as to belief, I will now consider the course pointed by the Holy Quran for observance in practice. The summary of its teachings regarding our treatment with others is contained in the verse. **ان الله يامرنا بالعدل والاحسان. واما يتامى ذى الذى و**
يتامى عن الفحشاء والمذكر و البغى "Almighty God commands you to be just and fair to others, i. e., to do to them as they do to you, and (if you wish to attain to higher stage of perfection to do good to those who have done no good to you, and (to rise higher still) to do good to others not to lay an obligation upon

them or to receive thanks in return, but with the natural inclination of a mother for her child; and He forbids you to do any violence, or remind others of any obligation you have placed them under or do any evil to one who has done good or shown sympathy to you." As an explanation of this verse, the Holy Quran says on another occasion **أَفَمَا نَرْغِبُ لَكُمْ لَوْ جَاءَ اللَّهُ لَا بَرَّ إِلَّا نَفْعُكُمْ وَلَا يَسْتَفِيدُ مِنْكُمْ شَيْءٌ وَلَا يَضُرُّكُمْ شَيْءٌ** "The righteous feed the poor and the orphans and the prisoners, simply for the sake of, and out of their love for God and say to them, 'We give you food simply for the sake of God and do not wish from you any reward or thank in return for this service'" Again with reference to the requital of an evil, the Holy Quran says: **حَرْزُ سَائِةٍ هَذَا هِيَ أَجْرُهَا وَمَنْ عَفَى وَأَصْلَحَ فَأَجْرُهُ عَلَى اللَّهِ** "The retribution of an evil is an evil like it, but if a person forgives and his forgiveness is conducive to any good and does not lead to further evil (for instance, the evil doer is likely to reform his conduct and refrain from evil in future), forgiveness under these circumstances will be better than requital and the person so forgiving shall find his reward from God." Thus the Holy Quran does not teach us to turn always the other cheek, whether in place or out of place, for this is against true wisdom, and a good done to an evil-doer is sometimes equivalent to the doing of an evil to a good man. The Holy Quran further teaches us: **أَوْفِعْ بِالْأَمْرِ هِيَ أَحْسَنُ فَإِذَا** "If any one does good to thee, return thou his good with a greater good,

and the result would be that even if there is an enmity between you, it will turn into sincere friendship and he would be to thee like a friend and a near relative." Other verses containing teachings on this point are. **وَلَا تَغْنَبْ بَعْضُكُم بَعْضًا**

إِيحِبُّ أَحَدُكُمْ إِنْ يَأْكُلْ لَحْمَ أَخِيهِ مَيْتًا فَكَرِهْتُمُوهُ - لَا يَسْخَرُ قَوْمٌ مِنْ قَوْمٍ عَسَى أَنْ يَكُونُوا خَيْرًا مِنْهُمْ - إِنْ أَكْرَهَكُمْ اللَّهُ اتَّقَاكُمْ - وَلَا تَنَابَزُوا بِالْألقَابِ بَدُئَ السُّمِّ الْفُسُوقُ بَعْدَ الْإِيمَانِ - فَاجْتَنِبُوا الرِّجْسَ مِنْ الْأَوْثَانِ وَاجْتَنِبُوا قَوْلَ الزُّورِ - وَقُولُوا قَوْلًا سَدِيدًا "One of you should not

backbite another: does one of you like that he should eat the flesh of his brother who is dead? Nor should one class of people laugh at another that it belongs to a higher class and the other to a lower: haply those who are laughed at might be better than the other. Verily the more honoured near God is he who is greater in virtue and righteousness, and the distinction of nationality is nothing with Him. Do not call others with contemptuous names which they regard as offensive or insulting, otherwise you will be counted wicked near God. Keep away from idols and from falsehood, for they are both impurities. And when you speak, speak with reason and wisdom and refrain from absurd talk. And you should all in one body and with all your faculties and powers devote yourselves to the obedience of God."

Again, the Holy Quran says: **إِلَهُكُمْ إِلَهُاتٌ كَثِيرٌ حَتَّى زُرْتُمُ الْمَقَابِرَ - كَلَّا لَوْ تَعْلَمُونَ عِلْمَ الْيَقِينِ لَتَرَوُنَّ**

(البحيم ثم لذرنها عين اليقين ثم لتسئن يومئذ عن النعيم
 occupations of the world divert your mind from
 God and you remain in this state of remissness from
 Him until you visit the graves This is an error and you will
 soon know it, I tell you again that this is an error which you
 will soon discover. Had you the knowledge of certainty, you
 would have soon seen by its application your hell, and would
 have known that this your life in sin is a hellish life. And if
 your certainty becomes greater, you would see with the eye of
 certainty that your life led in sin and disobedience to God is
 a hellish life. A time will then come when you will be
 * thrown into hell and there you will be questioned your
 excesses in the dainties that were given you, (i. e., being made
 to suffer actually the punishment you will realize that
 certainty)" These verses show that certainty is of three kinds:
 firstly, that which is obtained through reasoning and deduc-
 tion, as, to give a homely illustration, the existence of fire in a
 place is inferred from the presence of smoke; secondly, the
 certainty which is gained when the thing itself is seen, as fire
 in the above case; thirdly, the highest degree of certainty is
 attained when the existence of a thing is fully realized as that
 of fire by casting one's hand, into it. There are the three
 degrees of certainty which are termed respectively علم اليقين عين
 حق اليقين and يقين In these verses Almighty God has taught
 man that his true happiness lies in the nearness and love of
 God, and in breaking connection with Him a man leads a

hellish life which ultimately becomes clear to him, though it be at the time when he is about to depart from this world and leave all his property behind him.

Referring to man's heavenly life, the Holy Quran says: *وَمَنْ حَافِ هَاقِمًا بِهِ جِدَّتِنِ* which means that whoever out of respect for the honor and majesty of his Lord, and fearing that he shall have to stand one day in His presence, forsake sin shall be granted two paradises; *viz.*, a paradise in this world and a paradise in the next. The paradise in this world and a heavenly life which begins with a pure transformation in this life when Almighty God becomes the sole administrator of one's affairs, and the paradise in the next means the eternal bliss and enjoyment of after-life which shall be granted to the righteous. Elsewhere the Holy Quran says: *لَا يَرْجُو أَجْرًا مِمَّا يَدْعُوا بِهِ عِبَادَ اللَّهِ يَخْتَفُونَ فِيهَا* (Za'aduna) *لِلْكَافِرِينَ سُلْسِلًا وَاجْلَالًا وَسَعِيرًا إِنَّ الْأَبْرَارَ يَشْرَبُونَ مِنْ كُنْهٍ كَانَ مَزَا جِهَا كَافُورًا - عَيْنًا يَشْرَبُ بِهَا عِبَادُ اللَّهِ يُفَجِّرُونَهَا تَفْجِيرًا . . . وَيَسْقُونَ فِيهَا كَأْسًا كَانَ مِزَاجُهَا زَجْجًا عَذْبًا فَيْضًا لَا يَمِيلُ فِيهَا تَسْمَى سُلْسِلًا*

“Verily We have prepared chains and collars and that which burns the heart of those who do not believe in God, and hence do not entertain love for God and are bent low upon earth. (Their feet are enchained with the love of this world and in their necks are collars of estrangement from God which keep their heads bent down upon the world and do not allow them to raise them up towards heaven, and their hearts burn with the unsatisfied desires of this world). But the righteous are

made to drink in this very world of a cup which is mixed with camphor which cools the love of this world and quenches the thirst of seeking the world. It is a spring of camphor which is granted them and they divide it into running streams and thus place its refrigerent waters within the reach of the thirsty near and far. (When the standing water of the spring is made to run into a stream and the power of faith is strengthened) they are then made to drink of another cup with which is mixed ginger. (For when the camphorated cup has benumbed the love of this world, another syrup is needed which should generate in the heart the warmth of Divine love. This is what is meant by the syrup mixed with ginger because the quality of ginger is hot, and it is, therefore, a symbolic expression for the warmth of love). It is a spring which is called *salsabeel*. (lit., ask the way from God) meaning that when the way farer has reached the spiritual eminence indicated in the preceding verse, he is entirely in the hands of God and asks his way from no other than God." Again, the Holy Quran says: قد اطلع من زكها و قد خاب من د سها
 "Verily he who has purified his soul is released from the constraint of sensual passions and is granted a heavenly life, but whoever remains bent down upon earth and does not turn to heaven, shall end his days in grief and despair."

As the high stages of man's advancement described in the verses quoted above, cannot be attained by a man's own efforts, the Holy Quran repeatedly invites us to pray to

God and to exert ourselves to our utmost in His path. Thus it says: *ا د عرنى ا سئحب لىم* "Pray to Me and I will accept your prayer," and again: *وا ذ ا سالك عبادى عنى فانى قريب* *ا حبيب دعة الداع ا ذ ا د عان فليسئجيدا لى وايدى مذوبى اعلم يرشدون* "And if My servants question thee as to the proof of My existence as to how they should know that God exists, say to them that I am very near: I answer him who calls upon Me, and I hear his voice when he invokes Me and I speak to him. They should, therefore, make themselves fit to receive My word and have a perfect faith in Me so that they may find My way." And on another occasion, the Word of God says: *وا لذين جا هد وا فينا لنهد يدهم سبلا* "Those who try hard and exert themselves to their utmost to find Us—We surely guide them into Our path." And again: *وا كنوا مع* *ا لصديقين* "Besides prayers and exertions in the way of God you should also live in the company of the truthful and righteous ones, for this is also necessary in order that you may see God.

These are the commandments by walking in which a man realizes the true nature of Islam, for as I have already said the true significance of Islam is to lay oneself before God like the sheep that is to be slaughtered to lose all one's desires passions and intentions and to be completely lost in the will and pleasure of God, to subject oneself to death, to love Him so entirely as to obey all His commandments out of love and

not any other motive, to get eyes which see with God, ears which hear with God, a heart which is wholly inclined to and a tongue which does not move to utter a word until moved by Him. This is the stage at which all the labours of the spiritual wayfarer end, and all the passions and desires of man undergo a death. Then does the mercy of God with His living Word and brilliant lights grant him a new life. Then he is honoured with the sweet Word of God, and that most subtle Light which no reason can discover, nor eye can see, itself comes near to the heart of man, as He says: اقرب اليه "We are nearer him than his vein of life."

With such nearness does Almighty God honour mortal man. Then comes the time that every blindness and darkness is removed and a man sees his God and hears His voice, and finds himself completely enwrapped in His mantle of light. Then is the reality of religion reached, and seeing his God a man throws off the dirty clothing of worldly life and wears the magnificent robes of Divine light. The promises of paradise and of seeing God are not then simply prospective promises to him, but he actually tastes of the delights of paradise in this very life and sees God and speaks to Him, and thus realizes even here all those promises. The Almighty God says: ان الذين قالوا ربنا الله ثم استقاموا تنزل عليهم الملائكة ان لا تخفوا ولا تحزنوا وabشروا بالجنة التي كنتم توعدون

"Those who say that our Lord is the God Who possesses all the perfect attributes and Who has no partner in His person

and attributes and remain faithful to their word, their faith not being shaken by any trial or adversity, however hard it may be—the angels of God descend upon them and Almighty God Himself speaks to them and says to them ‘Do not fear the enemies that stand against you and the trials that befall you, nor be grieved for the bitter adversities which befell you in the past, for I am with you, and be joyful that I grant you in this very world the paradise which was promised to you.’

It should be borne in mind that these are facts supported by the strongest testimony. Within the sphere of Islam there have been thousands of righteous people who have actually tasted the fruits of the spiritual paradise in their lives. In fact Islam is the blessed religion whose true followers have been made by Almighty God the inheritors of all the righteous servants of God who have passed before them and the heavenly blessings that were granted to them variously granted all to the Muslims. He has accepted the prayer which He Himself taught in the Holy Quran in the following words: (هَذَا الصَّالِحُ الْمُسْتَقِيمُ صَوَّاهُ الَّذِينَ أَنْعَمْتَ عَلَيْهِمْ غَيْرِ الْمَغْضُوبِ عَلَيْهِمْ وَلَا الضَّالِّينَ)
 “O Lord! show us the right path of the righteous whom Thou hast favoured and honoured in every way and who have received from Thee all sorts of blessings, (who have received the honour of being spoken to by Thee, of having their prayers accepted by Thee and of having been granted victory assistance and guidance from Thee); and keep away from the path of those upon whom Thy wrath has descended and

of those who having forsaken Thy path have betaken to erroneous paths." This is the prayer which is addressed to Almighty God by every Muslim five times daily in his prayers. It shows clearly that a person who passes his days in blindness from God, lives and dies in hell, and that he only really obeys God and attains true salvation who recognises God and has a perfect faith in His existence, for only such a one is granted power to forsake sin and to love God with his whole heart. The religion, therefore, in which there is no yearning for a certain Divine revelation, which is one of the highest Divine blessings, is not from God, nor is that prophet true who has not taught people to seek the path of certain Divine revelation and perfect Divine knowledge. For, the highest aim of man's life, and the only way in which he can be released from the bondage of sin, is that he should attain a certain knowledge regarding the existence of God and His retribution. But certainty regarding the Divine Being Who is the most hidden of all things, is impossible unless from Him is heard the voice 'I AM,' and unless a man witnessess the clear and manifest signs of His existence. Such certainty can never be obtained from the source of reason, for the deductions of reason lead us no further than that there should be a God, for this is the only conclusion with regard to the existence of a Creator that a man can arrive at by deep reflection over the consummate order and perfect skill displayed in the universe. But it can be easily seen that such a conclusion is only an inference suggested by certain facts while the statement that

God actually exists requires a sound and conclusive proof about which there should not be the slightest doubt. The necessity of the existence of a thing and its actual existence are two quite different things. In short, in the midst of the great religious excitement of the present day, the seeker after truth should not forget the great truth that only that religion is from God which can show God with perfect certainty.

I will now take some of the more important religions which are showing great missionary activity, and see whether they can take a man to the stage of perfect certainty regarding Divine existence, and whether their scriptures contain the noble promise that they can make their true followers the recipients of a certain Divine revelation, and whether if they do so this promise is borne out by actual facts at the present time. First of all I take the religion which is named after Christ. The answer to the questions proposed above for solution is very easy and simple in its case, for the Christians are all one in the belief that after the time of Christ the fountains of Divine revelation and inspiration are closed to all. The blessing of Divine revelation has according to them been left behind and it now remains closed to the day of judgment. The door of Divine grace by which alone salvation as shown above can be obtained being shut up a new plan of salvation has been set up which is opposed to the established principles of the world, and which is contrary to human reason and and Divine justice and mercy. It is said that Jesus Christ

bore the sin of the world and chose to die on the cross, that by his death others may be delivered, and that Almighty God killed His own innocent son to save the sinners. We are unable to understand how the pitiable death of one man can purify the hearts of others from the impure quality of sin, and how by the murder of one innocent man others can be absolved of the sins and crimes which they have committed. This course is, on the other hand, directly opposed to justice and mercy, for to punish the innocent in place of the offender is against justice, while causing the son to be murdered cruelly with no fault on his part is contrary to Divine mercy, and the whole affair is a meaningless transaction. I have already stated that the true cause of the prevalence of sin is the absence of true Divine knowledge. If, therefore, the cause is not removed the effect cannot be annulled, for the cause must bring about its effect. It is a strange philosophy that sin is supposed to be made non-existent while its cause which is a want of Divine knowledge remains as strong as ever. Experience shows that without full knowledge of a thing we cannot know its true value, nor can we love or fear it, but love and fear are the only incentives to action and a man does not do or abstain from doing a deed except from the motive of either love or fear. Therefore it is clear that unless the love or fear of the Divine Being is generated in the heart which depends upon a true and perfect knowledge of God, it is impossible that a man should be released from the bondage of sin. But so far as the Christians are concerned, I am bound

to state and that for the sake of truth that their knowledge of God is very imperfect and ambiguous. The doors of Divine revelation are for ever closed and miracles ended with Jesus and his apostles. What is left then in our hands to judge the truth of the Christian religion except the authority of reason, but the deifying of a man has already set reason at naught. If the old stories of miracles as narrated in the Gospels are adduced in support of Christianity, various objections may be put forth against this evidence by one who does not admit the truth of the Christian religion. In the first place, it is impossible to ascertain what amount of truth is contained in these narratives and what reality. For there seems to be no doubt that the evangelists were great exaggerators. For instance, in one of the Gospels it is written that if all the things which Jesus did had been written in books, the world could not have contained those books. This is a most extravagant statement. How could the world prove insufficient for the record of deeds which were contained in it in an unrecorded state, deeds done by one man within the limited period of $3\frac{1}{2}$ years in a very small province. Secondly, the miracles stated to have been performed by Jesus were in no way superior to the miracles of Moses. Nay, even the miracles of Elijah display a greater power than those of Jesus. If therefore the performance of certain miracles can make a man God, many of the prophets shall be entitled to Divinity.

The alleged Divinity of Jesus is sometimes supported on

the ground that Jesus called himself the son of God or that he is so designated in some book. This is an idea which deserves to be laughed at. In the Bible many men are designated as the sons of God and to some even the epithet of God is applied. They all, therefore, belong to the same category and one of them cannot become a God to the exclusion of all others. Even if the title son of God not been used for any one besides Jesus, it would have been absurd to interpret it literally and draw from it an argument for the divinity of Jesus, for such metaphors abound in the Word of God. But when the title on whose basis divinity is claimed for Jesus is freely applied to others in the Bible, it ceases to have the slightest force as an argument for his divinity, and if it has, if at the same time proves the divinity of all those to whom it is applied. In short, the plan suggested by the Christian belief should not be depended upon for salvation, for it fails to provide the true remedy for sin. On the other hand, it is itself a sin that a man should commit suicide thinking that others would be saved thereby. I can say on oath that Jesus did not offer himself to be crucified, but he was in the hands of his enemies who subjected him to all sorts of cruelties. He prayed to God to save him from the accursed death on the cross and wept the whole night long. Then was he heard because of his righteousness and his prayer was accepted and he was saved from death upon the cross, as appears from the Gospels themselves. It is, therefore, a false accusation against Jesus that he committed suicide by designedly subject-

ing himself to death. Moreover reason itself condemns the theory that Peter should be cured of his headache by John's knocking out his brains. We do admit that Jesus was a servant of God and one of the perfect ones whom God purified with His own hands, but he or any other prophet cannot be made a God on the strength of words spoken of him in any holy book. I have personal experience in this matter and in the Word of God revealed to me I find words of honor and dignity used of me which I have not met with in any Gospel as used concerning Jesus Christ. Can I then assert on the strength of such words that I am God or son of God? Far be it from me or any other prophet of God to make such a blasphemous assertion.

As to the teachings contained in the Gospels, I am of opinion that they are imperfect. A perfect code of ethics is that which is calculated to develop all the moral faculties of man and does not lay stress upon one side of human nature only. I assure the gentlemen present that such perfect teaching is contained only in the Holy Quran, for in every matter it adopts the mean path, which is the path of truth and wisdom. For instance, the Gospel says: "Whosoever shall smite thee on thy right cheek, turn to him the other also." But the Holy Quran does not teach us unconditional forgiveness on all occasions. It directs us to see the occasion first, whether it requires forbearance or revenge, forgiveness or punishment. It is evident that the latter is the proper

course for a man to follow, and its observance is necessary for the social life of man. No society can live on the principles taught by the Gospel nor can any Christian society be pointed out which should have ever acted on the turn-to-him-the-other-also text. Again the Gospel says that no one should look "on a woman to lust after her," but the Holy Quran tells us that a man should not unnecessarily look upon other women whether with lust or without lust for this habit will after all make him stumble. On such occasions the Quran requires that a man's eyes should be half-closed, for this is the only way in which a man can remain pure in heart. Perhaps the advocates of a mis-named liberty would object to such a course, but experience shows that this is the only right course. Free intermingling of the two sexes and their freely casting looks at each other, are productive of great mischief and no good has resulted from them. To allow men and women whose hearts are not yet purified, and who are yet under the control of their sensual passions, to freely mingle with, and look at, each other, is to intentionally push them down into the pit. The Quranic teaching in this respect is free from every harm. The same defect of Gospel teaching is brought to light in its directions regarding divorce. The Gospel says that no one should "put away his wife, saving for the cause of fornication." But the Holy Quran permits divorce on other equally urgent occasions, for instance when the husband and wife become the deadly enemies of each other and the life of one is in danger from

the other, or when the wife is guilty of having gone through the preliminaries of fornication, though she may not have actually committed fornication, or when she suffers from some such disease as would endanger the life of the husband in case the relations are continued, or when some other cause comes into existence which on account of its being a hinderance to the continuance of conjugal relations is a sufficient cause for divorce. In all such cases divorce is permitted, and the truth of this principle is practically admitted by the Christians themselves.

To revert to the main point of this lecture, the Christians, cannot point out the means which can lead a man to salvation and freedom from the bondage of sin. For, as stated above salvation means nothing but the attainment of a condition in which a man does not venture upon transgression and his love of God becomes so great as to suppress his sensual desires, and the realization of such a state depends upon a perfect knowledge of God. The Holy Quran points out to us the clear ways which can make a man attain to a true knowledge of God and fill him with such fear of Him as keeps him away from sin. By following the Holy Quran a man becomes the recipient of Divine revelation, sees the heavenly signs, receives the knowledge of future from God, has a zeal in his heart for union with God which he prefers to every other connection, receives knowledge from God beforehand of the acceptance of his prayers and a mighty torrent of Divine know-

ledge flows in his heart which sweeps away all sinful tendencies before it. But when we go to the Gospels, it points out a method for release from the bondage of sin which is contrary to reason and does nothing to remove the causes of sin.

We will next take the Arya Samaj and consider the means which it proposes for release from the bondage of sin. Here again, as in the case of Christianity, we meet with a plain denial of Divine revelation and heavenly signs, a denial which is based on the authority of Hindu sacred books, the Vedas. It is vain, therefore, to look in this direction for the complete satisfaction which the heart of man finds in the sweet Words of God, the acceptance of his prayers and the manifestation of heavenly signs which reveal to him the face of the living God. But if access cannot be had to all these sources of certainty, then a man shall have to depend upon reason only according to the Vedic doctrine. But reason, as shown above, is not a source of perfect certainty and cannot make a man attain the perfect Divine knowledge which is equivalent to seeing God, and which by generating true love and fear of God, burns the chaff of sin, mortifies the sensual passions and working a holy transformation in the life of man, cures all defects and washes away all the impurities of sin. But as most men do not care for the perfect purity of life which frees a man from every stain of sin, therefore they do not even aspire after a holy life, and their hearts are so dead to it that they do not ever feel its need. On the other hand they

are ready to fight when the truth is told because of their excessive bias towards a particular set of dogmas.

The position of the Arya Samaj is extremely deplorable. It denies revelation, heavenly signs and acceptance of prayers, the only means to a perfect knowledge of God, and bases the whole superstructure of its beliefs on the slender basis of reason. But its principles do not hold even when judged from the standpoint of reason. For, as shown above, the only argument for the existence of God that can be derived from the source of reason, is that this universe could not have come into existence of itself, and that it must have had a creator. But the Arya Samaj teaches the doctrine that matter and soul are self-existent and eternal and that God has created nothing. Hence the only argument that reason could give for the existence of God fails in view of the principles inculcated by the Arya Samaj. This vital objection against the teachings of the Samaj it is sometimes sought to remove by the assertion that though matter and soul are self-existent, yet the combination of the particles of matter and the union of matter and soul could not be effected without the power of God. But the absurdity of this idea is clear on the face of it, for when it is assumed that the particles of matter and the souls have in them the inherent quality which has made them self-existing and self-supporting from eternity, it is nothing but sheer folly to assert that some external power is needed for their union and combination. To assert

first that every particle of matter existing in the universe is with all its qualities a selfexisting thing, and that similarly every soul with all its attributes and powers is self-existent, and to deny then that the power of combination in the particles of matter and the power of union in matter and soul belongs to them, is to contradict oneself and no sensible person can hold this position for a single minute. The holder of such a belief is an easy prey for atheism, and it needs very little effort on the part of an atheist to win over an Arya Samajist to his own side. It grieves me much to see that the Arya Samaj has in formulating its doctrines committed serious errors in both branches of Law. With regard to God the Aryas hold the belief that He is not the Author of the universe and the source from which all blessings flow, but that matter and soul with all their properties and attributes are self-existent and not in any way under obligation to God. If this is true, it is meaningless to acknowledge the existence of God, and even if His existence is assumed, it does not appear why He deserves to be worshipped, on what grounds He is to be taken as the All-powerful Being, and how and by what methods He is to be recognised. Can any one answer these questions? Ah! that there were a heart capable of receiving this message of sympathy. Ah! that some one should sit in the corner of solitude and ponder over these words. Almighty God! Have Thou mercy on these people who are our old neighbours. Turn Thou the hearts of most

of them to truth so that they should know it and accept it, for to Thee belongs all power. Amen!

So far as to the error of the Arya Samaj in connection with the recognition of God and His powers, but the other part of Law is also full of errors. Firstly, there is the doctrine of transmigration according to which the soul assumes different bodies in different births. The point which strikes one most in this doctrine is that Almighty God is first shorn of His glory and divested of the power of creation, and then in strange contradiction with it, He is invested with an arbitrary and tyrannical power over the souls to punish them for billions of year for disobedience of commandments to which He has no right to exact obedience. For, if He has not created the souls, He has no absolute right to require them to obey Him. Or assuming that He has acquired such a right, it must at all events be very limited in its scope like the right acquired by a Ruler over his subjects. But the interminable series of punishment which every soul has to undergo according to the doctrine of transmigration in one body after another, is absolutely inconsistent with such an acquired right and the principle of justice. According to the Muslim doctrine, not only are soul and matter with their attributes and properties created by the hand of God, but even the punishment which they must receive for disobedience to their Master, does not last for ever. Thus Almighty God says in the Holy Quran with regard to the eternity of the

punishment of sinners: إلا ما شاء ربك ان ربك فعال لما يريد

“Except in so far as thy Lord willeth, for thy Lord doeth whatever He willeth.” Here we are told that though the punishment of the sinners is spoken of as lasting eternally, yet it is not without an end in the sense in which God is without an end, but only because of its length, and the mercy of God will then overtake them, for He is powerful and does what He wills. This verse is further explained by a tradition according to which the Holy Prophet is reported to have said: يا قى على جهنم زمان ليس فيها احد ونبم الصبا تحرك “A time will come over hell when there will be no one in it and a cold breeze (of the mercy of God) will blow upon its gates.” The Arya Samajic teaching represents the Divine Being as a peevish and revengeful master whose anger can never be appeased. The Christians also entertain the belief that a man shall be condemned to eternal hell for every sin and that these tortures will know no end. But the wonder is that while proposing endless torture for other men the son of God is made to bear punishment for three days only. This unrelenting cruelty to others and improper leniency to His own son, is absolutely inconsistent with the mercy and justice of God. Instead of being let off with such a slight torture the son should have been made to bear the heavier punishment, because being the son of God and as such possessing greater power than mortals, he was the only fit person to bear up under a heavy and never-ending punish-

ment. In short the Christian and the Arya Samajic doctrines are both open to the same objection, while some Muslims too are guilty of a departure from the reasonable teaching of the Quran on this point. But the Holy Quran has expressed itself in clear and unequivocal words in the exposition of the doctrine of eternal hell, and hence the blame which attaches to some of its votaries, cannot be laid at its door. Another error of which the Muslims are guilty, because going against the teachings of the Holy Quran, is that relating to the death of Jesus. The Holy Quran speaks of his death in the clearest words but some Muslims still hold him to be alive and think that he would come back to this world.

Another objection against the doctrine of transmigration is that it is against true purity. If the mother, sister or daughter of a person dies today, she may be reborn to-morrow and in a few years become the wife of the self-same person and thus relations may be contracted which are prohibited by the Vedas. This difficulty which vitiates the purity of the family life cannot be obviated unless the birth of every child is attended with a document containing particulars as to the relations in which it stood to different persons in the previous birth. But since no such arrangement has been made, the upholders of this doctrine shall have to confess that Almighty God Himself is the cause of spreading an evil in this world. But leaving aside these objections, it is difficult to understand

what good results from casting souls into the revolution of births. *Mukti* or salvation, as must be admitted by every sensible person, depends upon *gayan*, i. e., Divine knowledge, and if the doctrine of transmigration had any truth in it, the Divine knowledge attained by a soul in a previous birth ought not to have been lost. On the other hand, every fragment of Divine knowledge attained in one birth, should have been a stepping stone for the acquirement of more knowledge, and the previous store ought to have been added to the newly acquired one, thus bringing a person nearer and nearer to the fountain of salvation. But it is clear that every child comes into the world utterly ignorant and the previous store of knowledge amassed with great labour during a whole life is utterly wasted like the fortune of a prodigal man. The revolution of successive births, therefore, in no way assists the attainment of salvation, for whatever store of Divine knowledge is accumulated in one birth is utterly wasted in transition to the next. This process of the gain and loss of knowledge at the beginning and end of each birth, makes the attainment of salvation almost an impossibility, and therefore metempsychosis does not afford the least assistance to such attainment. A really insurmountable difficulty in the way of souls for the attainment of salvation that they must lose everything they gain without any fault of theirs and simply because God has wished to cast them into the maze of transmigration. And in spite of these difficulties, the salvation obtained is temporary and not permanent, and thus after

enjoying this hardly won rest for a short time, the soul is again cast out from the abode of bliss to undergo similar revolutions of ceaseless tortures.

The second doctrine owned by the Arya Samaj which strikes at the very root of the true purity of life, is the doctrine of *Niyoga*. I do not ascribe this doctrine to the Vedas: nay, I tremble at the idea of making the Vedas responsible for such a hideous doctrine. I am sure that human nature repels the idea as extremely disgusting that a man should tell his own chaste wife who belongs to a respectable and noble family to have connection with a stranger simply for the chance of getting a son, in spite of the continuance of her conjugal relations with her own husband, or that the wife should herself desire to adopt such a shameful course of life. Even some animals are so jealous of their mates that they do not like their living with other males. It is not my object to enter into any discussion here. I humbly entreat the leaders of the Arya Samaj to renounce this doctrine, because in it lies their moral betterment. The people of this country have already much fallen off from true purity and if practices like the *Niyoga* remain in vogue, the moral degradation of the country would only grow deeper and deeper day by day.

Here I take occasion to express my views on another point of equal importance. Whatever the feeling of hatred which the Arya Samaj entertains towards Muslims and the principles:

of Islam, it should not make a total departure from the time-honored custom of *purdah*, for such a course would be productive of immense evil and mischief, though it may appear to be attractive at the present moment. Every sensible person can easily understand that the majority of men and women in this age are walking only in obedience to their passions and desires, and are so completely in their control that they do not care aught for the retribution of their deeds. Most young men cannot refrain from looking to lust after young and beautiful women if they get a chance to look at them at all, and so is also the case of most women. If in this state when the hearts of both sexes are not free from corruption and evil and are unable to resist the temptations of flesh, a too free intercourse of men and women is allowed, the result would be that the evil of adultery would poison the whole system of society, as is the case in many parts of Europe. But when these men actually grow pure in heart, when they are freed from the control of bestial passions and sensual desires, when the spirit of devil is utterly expelled from among them, when Divine Majesty takes entire possession of their hearts and the awe of God controls their looks, in short when a pure transformation is effected in their lives and they don the garments of the fear of God, then, but not till then, they may do what they like, for they would be then as eunuchs made so by the Hand of God and their eyes would be shut against lustful looks and their hearts closed against evil ideas. But remember my beloved countrymen, may God Himself inspire this idea

into your hearts, that is the most dangerous time for doing away with the custom of *pardah*, and if you do it, you would sow the seed of poison in your people which would vitiate the whole society. This is a time when the custom of *pardah* ought to have been instituted even if it had never prevailed before, for this is the *kaljug* (the iron age), Evil rages in the world and the transgression of Divine commandments, corruption and drunkenness are at their highest. Atheism prevails in the hearts and the awe of Divine majesty and glory has utterly vanished away from them. Many things are uttered with the tongue with which the heart does not tally. Lectures are delivered which may claim great intellectual merits, but the hearts are dead and devoid of spirituality. It is not meet that at such a time the poor sheep should be let loose in forests where wolves abound.

My friends, the plague is still threatening us and I have received information from on high that many of its onslaughts are in store for us. These are dangerous days and no one can say who would become its morsel by the next year and who remain alive, what house would be devastated and what saved. Arise then and repent, and please your Lord with good and virtuous deeds. Mind that though errors in belief would be punished in the life to come, and the fact of being a Hindu or a Muslim or a Christian would be decided on the day of judgment, yet the person who exceeds all limits in his transgressions, evils and injustice to others, will

be punished even here, and he cannot flee from the wrath of heaven. Rise then and please your Lord and be at peace with Him before the terrible day comes, the day of the raging of plague, of which the prophets of God have prophesied. Reconcile yourselves with your Lord, for He is the most merciful and if you repent truly and forsake the ways of evil, He will forgive you all your sins. A single moment's repentance with a true and fearful heart cancels the evil deeds of seventy years. Do not say that your repentance is not accepted by God. No! you cannot be saved by your own deeds, it is the grace of God that takes you by the hand and not your own deeds. Merciful and Gracious God show mercy to us for we are Thy servants and bow ourselves at Thy threshold.

** My Claim to Promised Messiahship.*

Gentlemen, I would now say something about my own claims which I have published in the country. Reason and history bear witness to the fact that when the darkness of sin overshadows the earth, when all sorts of transgressions prevail in the world and evil is supreme, when the spiritual sensibilities are deadened, when the earth growing impure with immoral practices and the love of God being numbed in the hearts of men, a poisonous wind begins to blow, the mercy of God then ordains that life should again be breathed into dead hearts and the earth should be quickened afresh.

* This subject forms the second part of the same lecture.

As there are changes of seasons in the physical world, so here are revolutions in the spiritual world. In autumn the trees lose their verdure and freshness, and are stripped of their leaves and branches, and look like a man who being in the last stage of consumption loses all his flesh and blood, or like a leper whose face is disfigured by the effects of leprosy and whose limbs have dropped down. But they are not left in this state. Another period comes, and autumn is followed by spring when a new life is given to the dead plants and they sprout forth into fresh leaves. Similar to these changes in the physical world, there are changes and revolutions in the spiritual world and periods of light and darkness follow each other successively like day and night. At certain stages of the history of the world, men are stripped of spiritual excellences and the perfection of manhood like trees in the autumn, while at others a wind blows from heaven which breathes life fresh into their hearts. This our time is also the beginning of a spring. The deadness of autumn was witnessed in the Punjab during the days when this country was under the Sikh sway. Knowledge had then quite disappeared and ignorance had become prevalent. Religious books had become so rare that they could not be found except in some high family which remained intact from Sikh oppression. The night of the Sikh rule has been followed by the day of British dominion which has brought us the invaluable blessing of peace. The truth is that if regard is had to the general peace and security prevailing in the country and to the com-

forts which we can and do enjoy, it is unjust to compare the days of Sikh Rule with even the nights of English Government. The time in which we live is a time of physical as well as spiritual blessings, and what has already appeared is a sign of the richness of the harvest that we may yet reap. It is true, however, that being the commencement of a new age, this period presents varying faces. Some facts are hideous because they go against righteousness and the true knowledge of God, while others present attractive features and there is a lustre of righteousness in them. There is no doubt, however, that the English Government has taken great pains to spread learning in the country and to advance the cause of science and knowledge. Printing presses have multiplied copies of books to an extent unknown in any previous age and placed them within the reach of all. This vast spread of knowledge has brought to light many hidden libraries and cast the light of publication upon many rare manuscripts and thus it has changed the whole appearance of society within a few years.

Side by side with the growth of learning and spread of knowledge spoken of here, there has been a continual falling off from the standard of purity in practice, and the plant of atheism has struck a deep root in most hearts. There is no doubt about the benefits and blessings which the English Rule has brought to us, nor can any one question the unparalleled peace and liberty which it has established in this country, but most people have not made a right use of

this liberty and peace. Instead of being thankful to God for His great obligation in placing us under the benign rule of such a peaceful and kind Government, most people have become utterly neglectful of and stolidly indifferent to God and have wholly given themselves up to the pursuits and cares of this world, so wholly indeed as if this world were their permanent abode and they were not under the control of any Higher power or under any obligation to Him. As happens generally, with peace transgression has become more flagrant, and on account of daily increasing hard-heartedness and indifference, the country is now in a very dangerous condition. Ignorant people commit the most brutal and heinous deeds like savages, and every grade of society is more or less involved in some sort of evil. Public houses are much more frequented than other shops, and professions open to immorality are daily increasing, while places of worship are only used for the performance of ceremonials devoid of life and inner worth. In short a violent outburst of evil and iniquity has taken place, and as a flood destroys all embankments and sweeps away whole villages before it in a single night, so the flood of passions is sweeping away all barriers to sin before it. Cimmerian darkness has spread over the world, and it has reached the point at which it must either be regenerated and receive a light from heaven or be utterly destroyed and brought to naught. But the prophetic utterings give us to understand that the end is yet a thousand years off. Moreover, the new physical order of this

world which has been brought about by the numerous discoveries and inventions of the last and the present century is clearly indicative of a similar change for the better in the spiritual system of the world. There is pressing necessity for such spiritual reform, for spiritually the world stands on the brink of destruction and is so depraved that the wrath of heaven must be kindled against it. The force of passions is growing too strong while the spiritual tendencies have been utterly weakened and the light of faith has been extinguished. A light must, therefore, be kindled from heaven to shatter the clouds of darkness which overhang this world, for as we see daily, the gloom of night is not dispelled until the heavenly light makes its appearance. As there is a heavenly light which lightens the corners of earth, so there is also a heavenly light which illuminates the corners of the heart, and the truth of both these laws is manifest.

Since God created man, it has been His unchangeable law that He sheds His light upon mankind through one of their own number, so that there may be unity and oneness among them. The person who is thus chosen, receives the light of perfect Divine knowledge from God, drinks deep at the fountain of His perfect love, is spoken to by Him, made to walk in the path of His perfect pleasure and granted a deep-seated zeal to draw others to the light, the knowledge and the love which have been granted him. Thus drawn by him and sharing in his knowledge because of their close

connection with him, other people are also kept back from sins and guided to the path of piety and righteousness. In accordance with this time-honored law, Almighty God prophesied by the mouth of His prophets that after nearly six thousand years from the time of Adam when great darkness would prevail upon earth and an irresistible flood of passions would make the love of God wane and iniquity predominate, God would breathe into a man the soul of truth and love and knowledge spiritually after the likeness of Adam, and he would be called the Messiah, because God would Himself anoint his soul with the ointment of His love. This Messiah who on account of the promise of God concerning his appearance is called the Promised Messiah in sacred books, would, it is foretold, be made to stand against *Satan*, and between him and the evil one there would be a mighty struggle, the final struggle between good and evil. For this spiritual fight *Satan* would bring all his hosts into the field and gather together all his power and make use of all his resources. Never shall a fight like this have occurred between good and evil before, for on that day the tricks of *Satan* and the means by which he can mislead people, would all be exhausted. After a heavy fight, the Messiah of God would drive back the powers of darkness, and the glory, majesty, unity and holiness of God would be proclaimed upon earth and would continue to be so declared for a thousand years, the seventh day of the Holy Books of God. Then will be the end. I am that Messiah; let him who will, accept me.

Doubts would, perhaps, be entertained here by some as to the existence of *Satan* and they would wonder at the mention of *Satan* and his hosts. Let them bear in mind that every man's heart has two attractions with it, the attraction of good and the attraction of evil. The first of these is attributed in Islamic law to the angel or the spirit of goodness and the second to *Satan* or the spirit of evil. Man is inclined sometimes to evil and sometimes to goodness, and this is what is meant by the struggle between good and evil. I think there are many men in this gathering who will, simply on hearing my claim to Promised Messiahship and Divine revelation, call me a liar and look down upon my claim, but I do not condemn them, for so it has been from the beginning. Every Messenger of God has to hear words of abuse and contempt from his people in the early stages of his mission and it may be said truly that a prophet is not without honor but in the beginning of his career as a prophet. That Holy Prophet and Messenger of God to whom the Holy Quran was revealed, and who gave us a law which is the finisher of all laws, of being called whose followers we are all proud, was also received in the same manner by his people. For thirteen years he suffered persecution and tortures at the hands of his enemies alone and helpless, and received their scoffing, insults, affronts and outrages with the greatest patience and forbearance, all these cruelties of his enemies reaching their climax in that unkindest cut of all, his expulsion from Mecca. Who knew at that time that helpless and for-

lorn man was destined to become the guide and leader of millions of human beings? Such is the Divine law that the Sent Ones of God are laughed at and despised at first. There are very few who recognise them in the beginning and hence they must suffer at the hands of the ignorant and bear all sorts of scurrilities, abuses and taunts until the time comes when God should open the hearts of men for their acceptance.

Such is my claim. But the work for which Almighty God has appointed me, my function as the Promised Messiah, is that I should remove the estrangement which has taken place between God and man, and re-establish man's connection of purity and love with his Divine Master. I have been raised that I should put a stop to religious wars and lay the basis of peace, concord and fellow-feeling between men, that I should bring to light the religious truths which have long been hidden from the mortal eye, that I may show true spirituality by dispelling the darkness of passions from before its face, that I may manifest the working of Divine powers within man by prayers or by concentration of attention, and most important of all that I should re-establish the pure and glorious unity of God which is free from every mixture of *shirk*, and which has disappeared from the face of earth. All this will be effected not by my power, but by the mighty power of Him Who rules in heaven and earth. I see that on the one hand Almighty God having trained me in His deep knowledge and having made me the recipient of His revela-

tion, has granted me a zeal for bringing about these reforms, and on the other He has Himself prepared hearts which are ready to accept my words. I see that a mighty revolution has taken place in the world since I was appointed by Almighty God to this heavenly office. While in Europe and America the doctrine of the Divinity of Jesus is being rejected by all sensible thinkers, in India idol-worship is fast losing ground. Though these people are yet ignorant of true spirituality and are content with a few words in which is contained a formal expression of their beliefs, yet they have broken asunder many ties which held them to unbelief, and they are now as it were standing on the threshold of unity. I hope that in the near future the grace of God would take many of them by the hand and place them within the strong hold of unity where there is all peace and safety, and where a man is granted perfect love and perfect fear and perfect knowledge. This is not a mere wish but Almighty God has given me the glad tidings which make me entertain this hope. The manifestation of this heavenly ordinance has been brought about in this country so that different people may be the sooner seen gathering into one flock, and that the night of discord and enmity may the sooner be changed into the bright morning of peace and concord.

That the different people will be ultimately made one nation, is the universal hope of all religious sects. The Christians think that the time is coming when all the nations

of the earth will accept the doctrine of the Divinity of Jesus. The Jews entertain the fond hope that their Messiah will soon appear and make them the inheritors of the whole earth and bring the gentiles into the Jewish faith. The Islamic prophecies also give the hope of the advent of a Messiah who would make Islam the predominant and universal religion of the world, and the promised time of advent goes no further than the commencement of the 14 century of Hegira. And at this very moment the Pundits of the Sanatan Dharam are anxiously waiting for the advent of an *avatar* who would spread the true faith in the whole world. The Aryas, though they do not believe in any prophecy, share in these universal views and are trying their best to spread the Arya religion in the East as well as in the West. Nor has Buddhist religion remained behind in this movement, for it is also showing signs of activity and reform. But what is most wonderful of all, and may perhaps excite laughter, is that in this competition of religions for superiority, even the sweeper community is not quite indifferent, but it also is awake to the serious necessity of protecting itself from hostile religions. In short, the competition of religions has grown hot and every sect is inspired with the zeal to make acquisitions from other faith. There is a commotion in the religious world more violent than the commotion which is caused in the sea by a storm, and as the billows roll down upon one another, so do at present the different religions.

The various movements described above lead one at least to this conclusion that the time has come at which Almighty God has willed to gather all men into one fold. Regarding this very time, He says in the Holy Quran *ونفخ في الصور فجمعناهم جمعا* Reading this verse along with the preceding verses its proper significance appears to be that when there will be a hot competition for victory among the various religions, and they will be in a tumult like the waves of the ocean, then will Almighty God bring into existence a new dispensation which will draw all capable hearts to itself. Then will they know what true religion is, and a new life, the soul of true righteousness, will be breathed into and they will be made to drink at the fountain of true knowledge of God. It was necessary that this world should not have come to an end until this prophecy was fulfilled which was announced by the Holy Quran 1300 years ago.

The Holy Quran has mentioned many other signs of the last ages when all people would be gathered upon one religion; for instance, that the rivers would be generally split into canals, that the earth would bring out its hidden treasures of minerals, inventions and sciences, that such means would come into existence (referring to printing presses) as would cause books to be multiplied in large numbers, that a conveyance would be discovered which would render the camels useless and facilitate men's going to and fro, that the means of correspondence and of the mixing together of different people

would become easy, and that the sun and the moon would eclipse on specified dates in the month of Ramzan. All these signs of the mercy of God would be followed by another which is indicative of the wrath of heaven *i. e.*, the raging of a destructive plague which would effect every town and village, utterly laying waste some and leaving others in a partially desolate condition. God would be in great wrath because the signs which He manifested at the hands of His Messenger were belied, and the Apostle whom He had sent was rejected and called an impostor.

All the signs enumerated above, which the Holy Quran has described as the signs of the appearance of the Promised one, have been fulfilled in this age. Thus there is a clear path for any one who exercises his judgment and understanding for my acceptance, because all the signs appointed for the appearance of the Promised Messiah have been manifested by God for me. Besides the signs mentioned above, the Holy Quran fixes the time of the appearance of the Promised Messiah in another manner too. In it we are told that one day with God is equivalent to a thousand years as is indicated in the verse: *ان يومنا عند ربك كاللطف سنده مما تعدون* therefore the seven days mentioned in the Holy Quran indicated seven thousand years which represented the present age from Adam to the end spoken of in the holy books of God. I do not mean to say that seven thousand years is the whole time from the beginning to the end of the world, for from the

Holy Quran it appears that the world existed before the Adam spoken of in the Holy Books. Of course we cannot say who the people were that lived upon earth then because we have no details in our hand. But it appears that one cycle of this world lasts for seven thousand years and hence also the seven days, each day standing for a thousand years. We cannot say through how many such cycles the world has passed up to this time, and how many Adams have passed away before our own Adam. As God has ever been the Creator, therefore we believe that His creation must have existed always in some form or another though it is difficult for us to specify the particular form. Here too the Christian faith has made an error, for the Christians believe that the world was created and heaven and earth made only six thousand years ago, and that before that time the creating power of God had for ever remained unemployed. I do not think any sensible person can subscribe to such a belief which is absurd on the face of it. The Holy Quran on the other hand teaches us doctrines whose truth can never be questioned. It teaches us that God has always been a Creator and will for ever be a Creator, and if He wills He can destroy heaven and earth and make them anew millions of times. He has told us that from the Adam who is our ancestor to the end of this cycle, there is a period of seven thousand years, which are as seven days with God. The Holy Prophet Muhammad, may peace and the blessings of God be upon him, appeared in the fifth thousand after Adam or in the fifth day of this cycle.

This is indicated in the chapter entitled the '*Asr*' (Afternoon) the letters of which, according to the mode of reckoning numbers from letters, represent the number of years which had elapsed from Adam to the time of the revelation of that chapter to the Holy Prophet. According to this calculation six thousand years have now elapsed from Adam, and a period of one thousand years more would complete this cycle.

The Holy Quran as well as the previous books give us to understand that the Messenger of God who would appear in the last ages in the likeness of Adam, and would be called the Messiah, would be born in the last days of the sixth thousand from Adam, as Adam was born at the end of the sixth day. These signs are sufficient to lead a thinking mind to the true conclusion. The seven thousand years of this cycle are further divided according to the prevalence of good or evil, every odd thousand being the time of the prevalence of virtue and true guidance, and the even thousand of the supremacy of *Satan*. Thus in the fifth thousand our Holy Prophet was born for the regeneration of the world and *Satan* was then put into chains. Then followed the sixth thousand, from the beginning of the fourth to the fourteenth century after Islam, in which *Satan* was let loose and evil predominated. And now we are in the seventh thousand which is the time of God and His Messiah and of every goodness and virtue, of the true faith and regeneration

of mankind, of righteousness and the proclamation of the Unity of God and Divine worship. With the entrance of the world upon the seventh thousand, the Millenium, no other Messiah can set his foot upon earth, for his time is now gone. The true Messiah is he who has appeared in time and made known his appearance to the world. All these prophecies are contained in the Holy Quran, and they were also uttered by the earlier prophets. In fact, no prophecy has been uttered with such frequency and force as the prophecy relating to the appearance of the Messiah in the last ages and to the evil of the Anti-Christ.

Some men think that the prophecy relating to the appearance of the Promised Messiah is contained only in the traditions and not in the Holy Quran, and accordingly they demand proof of it from the Word of God. A reflection upon the words of the Holy book is sufficient to convince any reasonable man that this prophecy is contained in the plainest words in the Holy Quran. In the chapter entitled the *Tahrim*, it is indicated that some individuals from among the Muslims *Ibn-i-Maryam* (the Son of Mary), for in that chapter at first the faithful are compared to Mary and afterwards the breathing of a soul into her (*i. e.*, the faithful like her) is mentioned. This indicates that the faithful who observe complete obedience to Divine commandments and make themselves like Mary, will be rewarded by God by being made Christ-like. It is in reference to the attainment of this stage that Almighty God says

of me in a revelation published in the *Barahin-i-Ahmadiyya*:
 يا مريم اسكن انت وزوجك الجنة "O Mary! Enter thou and thy
 friends into paradise;" again: يا مريم نفخت فيك من روح باصدق "O Mary! I have breathed into thee the soul of truth,"
 (thus symbolically Mary was impregnated with truth); and last
 of all: يا عيسى انى متو فبك ورا فيك الى "O Jesus! I
 will cause thee to die a natural death and would then raise
 thee to Myself," where I am addressed as Jesus Christ as if
 raised from the dignity of Mary to the dignity of Christ.
 Thus the promise contained in the *Tahrim* has been fulfilled
 in me, and I am named by God as the son of Mary.

Again, in the chapter entitled the *Nur* (Light), Almighty God
 says that successors to the Holy Prophet would be raised from
 among the Muslims like to the successors that were raised to
 Moses as in the verse ليستخلفهم فى الارض كما استخلف الذين من قبلهم
 From the Holy Quran it also appears that the religion
 of Islam would witness two terrible disasters which
 would endanger its very life. One of these came upon
 Islam with the death of the Holy prophet and was
 averted at the hands of Abu Bakr, the first caliph according
 to Divine promise. The second disaster according to the
 Holy Quran would be the evil that would be wrought
 by the Anti-Christ, to repel which the Promised Messiah would
 appear. It is to this great evil that the concluding words of
 the *Fatiha*, which every Muslim must repeat in his

prayers, contain an allusion, and to this time of tribulation that the prophecy contained in the words *وليمكن لهم دينهم اذى* *ارضى لهم وليد لهم من بعد خرفهم*! which occur in the *Nur* immediately after the words in which successors to the Holy Prophet are promised. In these words Almighty God tells us that in the last ages 'when the faith of Islam would be severely shaken, so much so that there would be fear of its extinction and of its being swept off wholly, He would re-establish it with firmness upon the earth, and grant the Muslims a security after that great fear. To the same effect the Holy Quran says elsewhere: *هو اذى ارسل رسوله بالهدى ودين الحق ليظهر على الدين كله* "God is He Who sent His Messenger with the guidance and the true faith so that He may ultimately (i. e.,) in the time of the Promised Messiah) make it victorious over all other religions." Again the verse *انا نحن نزلنا الذكروانا له لحافظون* "Verily We sent down the Holy Quran, and verily We will be its Guardian," also refers to the time of the Promised Messiah for as it speaks of the sending down of Revelation which was effected through the Holy Prophet, it also speaks of guarding the revealed word from its enemies when it would be in danger of being brought to extinction, which is the function of the Promised Messiah. Here I have briefly pointed out the verses in which the advent of the Promised Messiah is indicated, either in plain words or by way of allusion, as a detailed proof would not have suited the limits of a lecture. This

is a sufficient proof for any one who seeks an evidence of my claim in the Holy Quran in the same manner in which he seeks an evidence of the claim of the Holy Prophet or Jesus Christ in the previous books. So if these prophecies are not regarded as sufficient, it must also be admitted that there is no prophecy in the Taurat concerning the appearance of Jesus of our Holy Prophet, for if the words to the former prophecies are not very definite, neither are they so in the case of the latter prophecies. It is exactly here that the Jews stumbled in the recognition of the two prophets, Jesus and Muhammad, may peace and the blessings of God be upon them. For instance, if it had been stated in plain and clear words in the prophecies foretelling the appearance of our Holy Prophet that he would be born at Mecca, that his name would be Muhammad, that his father and grand-father would be known respectively as Abdulla and Abdul Mu'talib, that he would be of the Ishmaelite race, that being persecuted at Mecca he would fly to Medina, and that he would be born so many years after Moses, not a single Jew could have denied him. The difficulties in the case of the prophecies relating to the appearance of Jesus Christ are still greater, and it is on this ground that the Jews to this day consider themselves excusable in rejecting Jesus. In these prophecies it is clearly stated that Elijah would re-appear before the advent of the true Messiah and prophecies containing these conditions are contained in the revealed books. But since Elijah did not re-appear, therefore the claim of Jesus to Messiahship could

not be regarded as true by the Jews. When confronted with this difficulty, Jesus replied that by the appearance of Elijah was meant the appearance of one like him, and not his own appearance. But this explanation was rejected by the Jews as directly opposed to the Word of God which spoke not of the advent of the like of Elijah, but of the advent of Elijah himself. These considerations show clearly that the prophecies relating to the appearance of the prophets of God are always deep so that they may serve to distinguish the righteous from the wicked.

This is not, however, all that I can say in support of my claim. A claim based on truth is not attended with only one sort of proof, but like the genuine diamond it shines in full effulgence in all its phases. Such is my claim to Promised Messiahship. Its truth shines forth from whatever point of view it is considered. My claim to being sent by God and of being the recipient of Divine revelation, dates from a period of over 27 years, and it was published in my book entitled the *Barahin-i-Ahmadiyya* about twenty-four years ago. Such a long and continuous series of lies is inconceivable. However great a liar a person may be, he cannot be guilty of concocting a falsehood extending over such a lengthy period of time and effecting the whole world. Moreover Almighty God does not assist an impostor. Consider a person who with every new sun concocts a new falsehood and fabricates a new lie, forges words and prophecies and pretends that it is

an inspiration which he has received from God, or the Word of God that has come down to him as a revelation from the Almighty, while God knows that he is a great liar and impostor in what he says every day, consider if God would grant assistance to such an accursed being, if He would make him and his followers flourish and increase for long years and frustrate the designs and plans of his enemies to bring him to naught. Yet for 27 years, I have been receiving the assistance of God without any intermission and the number of my followers has constantly increased notwithstanding the hardest opposition. Do not these facts point me out as the true one?

There is another argument which settles conclusively the truth of my claim. Twenty-four years previous to this at a time when I was quite unknown to the world and lived in the corner of solitude, Almighty God revealed to me certain prophecies concerning my future life which were at that very time and under those very circumstances published in the *Barahin-i-Ahmadiyya* which I was then writing. Addressing me Almighty God thus spoke to me. "O My Ahmad, thou art according to My wish and thou art with Me. Thy secret is My secret. Thou art to Me as My Unity and oneness, so the time has come when thou shouldst be assisted and made known among men. Thou hast in My presence a dignity which the world knows not. God will assist thee in all fields. Thou hast dignity in My presence and I have chosen

thee for Myself. And I will make many people follow and obey thee and will make thee a Guide to them. We will inspire people from heaven that they may assist thee. Assistance will come to thee from deep and distant paths. People will flock to thee from distant corners of the world. It is, therefore, meet that thou shouldst not turn away from them or get tired of them, because of their vast numbers, but receive them with kindness and courtesy. And pray to God, 'O Lord, do not leave me alone and Thou art the best of inheritors.' God will procure for thee the companions of the mat, and what knowest thou who the companions of the mat are. Thou will see tears flowing from their eyes, and they will say, 'O Lord, we have heard the voice of one who invites people to faith in God.' Verily, I will make thee My vicegerent upon earth, and people will say of thee contemptuously, 'Wherefrom and how hast thou got this dignity and high rank?' Say to them, 'My God is a wonderful God and wonderful are His powers.' He is not questioned of what He doeth, but He will question every one as to what He said. They say, 'This is but a fabrication.' Say, 'It is God who has established this dispensation, then leave them in their vain sports. God is He who has sent His Messenger with guidance and the religion of truth that he may make it victorious over all other religions. They will try to extinguish the light which God has kindled, but God will make that light perfect and kindle it in hearts that are ready to receive it, though the unbelievers may not like it. God will protect thee against their mischiefs though

people may not be able to save thee. Thou art before My eyes; I have named thee *Mutavakkil* (trust in God). And God will not leave thee until He has severed the virtuous from the wicked. Two sheep will be slaughtered, and every one who is upon earth, must taste of death. There may be a thing to which you may be averse, but haply it may be good for you; and there may be a thing which you deem good but haply its attainment may be injurious to you. God knows what is good for you and what injurious, but you do not know."

It will be seen that the revelation given above contain four grand prophecies. Firstly, at a time when I was alone and companionless about 24 years since, God gave me the glad tidings that I would not be left alone but would have numerous followers and that people will come to me from distant places and remote corners in such numbers that they should tire me. Secondly, that I would receive great assistance from these people. What I was when these prophecies were published, and what I am now when about a quarter of century has elapsed since their publication, is known to the whole world. Alone I lived in the corner of solitude then in a small village, but now I have more than 200,000 followers. The third prophecy mentioned in the same connection is that people would do their utmost to bring this dispensation to naught and to extinguish this light, but all their efforts would be fruitless and all their designs would be frustrated. These three prophecies are shining like the

meridian sun. No sensible person would hold that these wonderful disclosures of the deep secrets of the future, upon which no guess or surmise could shed the faintest light, could be announced beforehand except by a revelation from Almighty God, the Knower of all secrets. There was no circumstance which could make the most intelligent person guess that the helpless and solitary man who had never stepped out from the corner of solitude, would one day become the Leader and Guide of hundreds of thousands of men. If it is within the power of man to reveal such secrets, let another such instance be cited. The grandeur of these prophecies is made more manifest and the heart of man bows with true submission before the mighty knowledge of God when the third prophecy foretelling the attempts of the people to thwart the fulfilment of these prophecies, and God's promise to bring about their fulfilment in spite of every opposition, is borne in mind. Can a mere mortal thus challenge the world? No, he cannot even say that he would live for such a time. The fourth prophecy which particularly deserves the reader's attention is that relating to the slaughter of two sheep which was fulfilled by the martyrdom of two of my disciples in Afghanistan, *viz.*, Sheikh Abdul Rahman and Sahebzada Maulvi Abdul Latif at the hands of Amir Abdul Rahman and Amir Habibullah respectively.

Besides these, there are hundreds of other prophecies which were fulfilled in their time. On one occasion, I infor-

med Maulvi Hakim Nurud-din that a son would be born to him who would have sores upon his body, and the prophecy was published in a book. Some time afterwards the promised son was born and he had the sores on his body as described in the prophecy. The Maulvi Saheb is present in this gathering, and every one can question him as to the truth of this statement. On another occasion Abdul Rahim Khan, one of the sons of Sirdar Muhammad Ali Khan, Rais of Malerkotla, was attacked with a serious disease and all hope of his life was lost. When I prayed for him to God it was revealed to me that the boy would recover on my intercession. So like a kind and affectionate sympathiser, I prayed for him and the disease was gone. Abdulla Khan, the second son of the same gentleman, also fell ill and the attack was so serious that death seemed to be certain. I prayed for him and was informed of his recovery by God and he accordingly recovered. There are numerous other signs and if I were to relate them all, this lecture would not be finished even in ten days. Hundreds of thousands of men bear testimony to the truth of these signs because they were shown before their eyes. One hundred and fifty of these I have collected in a book called the *Nazool-ul-Masih* which will be published shortly. These signs are of various sorts. Some of them were manifested upon heaven others upon earth; some related to my friends, while others were in connection with my enemies; some effected myself and my children and others have been manifested by God through my enemies without any interven-

tion on my part. To the last class belongs a sign which was manifested through Maulvi Ghulam Dastgir of Qasur, who published in his book *Fateh Rahman* of his own accord a prayer against me to the effect that of us two God might destroy the liar first. A few days have passed when the Maulvi died and thus bore a testimony to my truth. Besides this, there are thousands of men who were informed of my truth through visions and who have thus accepted me.

There are other considerations of importance in determining the truth of a claim to prophethood. Whether the claimant has appeared in time of need, *i. e.*, at a time when the need of a guide was felt by the world, whether he has come exactly at the prophesied hour, whether he receives assistance from God, whether he has fully refuted the objections brought forward by his opponents against his claim, are points which go a long way to prove the truth or falsehood of his claim. If all these questions are satisfactorily answered, they would be an evidence of his truth. Now it is clear that at the present moment, the need of a Guide and Reformer is very strongly felt by the whole world. Islam needs the soothing hand of a Reformer who should bring about union and agreement among the contending sects and the strong hand of one who should defend it against hostile attacks, while the world generally needs a Spiritual Guide who should restore to it the spirituality which it has lost, and re-establish the certainty which has vanished away from its

face, and thus strengthening faith release people from the bondage of sin and turn them to paths of virtue and righteousness. These are facts which no one can deny unless he is blinded by prejudice, and therefore I clearly fulfil the first of the conditions enumerated above, *viz.*, the condition of coming in time of need. In the second place, it requires to be seen whether I have come at the prophesied hour. On point of time the clearest prophecy is that relating to the appearance of the Promised Messiah at the end of the sixth and the commencement of the seventh thousand from Adam. Computing by the lunar year, the seventh thousand has begun and by the solar year the sixth is coming to a close. Besides this the Holy Prophet had said, as reported in an authentic tradition, that among the Muslims a Reformer would appear at the commencement of every century to give fresh life to the holy religion of Islam. But more than a fifth of the fourteenth century has passed away, and no other Reformer can be pointed out who has claimed an authority under the tradition referred to above. Thirdly, it is to be seen whether God has assisted the claimant or not. This condition is eminently fulfilled in me, for opponents stood up against me from among every community and left no stone unturned to bring me to naught and made all sorts of plots against me, but all their designs and plans were hopelessly shattered by Almighty God. There is no community which can say that it did not exert itself to destroy me. But against their wishes Almighty God gave me honour and made thousands of men

my followers. What is it if not heavenly assistance, for upon earth no efforts were spared to blot me out. The stronger the opposition grew, the more I was made to flourish, until my following now exceeds two hundred thousands. Had not a hidden hand been in my support, and had my mission been based on human machinations, I would have been long before shot by one of the arrows of which I was made an aim, and being utterly destroyed no trace of mine would have been left to-day. For there is no doubt that an impostor does not prosper, but meets with destruction in one way or another, because God Himself is his enemy. But Almighty God guarded me from every evil that was designed against me in accordance with His promise which He had made twenty-four years before. What a wonderful assistance from the Almighty that He first informed me in my loneliness and solitude that He would assist me and bring thousands of men to me and disappoint my enemies in their evil designs against me, and then brought all this to fulfilment as He had foretold. How manifest is His assistance and how clear this sign! Can it be within the power of man or devil that he should when quite helpless foretell his mighty success in the future, and this should be fulfilled notwithstanding the efforts of numerous enemies who rise against him for his destruction. The fourth condition, *viz.*, that the objections of the opponents should be fully refuted, has also been fulfilled by me. The greatest objection that has been put forward against my claim is that Jesus is alive and that he himself must come back into the world in

fulfilment of the prophecy relating to the advent of the Promised Messiah in the last ages. It has been shown by me in refutation of this objection that Jesus is dead and he cannot come back. For the Muslims, the authority of the Holy Quran is conclusive which says: *فَلَمَّا تَوَفَّيْتَنِي كُنْتُ أَنْتَ الرَّقِيبُ*

عليهم The occasion of this verse in the Holy Quran is that on the day of judgment, God would question Jesus if he had said to his people that they should take him and his mother for Gods and worship them. In answer to this, Jesus would say that he had said to them only what God had commanded him to say, *viz.*, that they should worship God alone and consider him as His apostle only, and that he knew what they did so long as he was among them, "but since Thou didst cause me to die, Thou didst witness their doings and I was quite ignorant of what happened after me" The reply of Jesus here is that his followers did not set up the false belief of his divinity until after his death. If, therefore, it is held by a Muslim that Jesus is still alive, he shall also have to admit that the Christian doctrine is true. Moreover here Jesus displays an ignorance of the condition of his followers after his death, a fact which is inconsistent with the theory of his re-advent because in the latter case he could not remain ignorant of the doctrines invented by the Christians after his death. The belief that Jesus would come back into the world, and joining with the Madhi, slay the infidels, falsifies the Qurānic verse, quoted above, and must,

therefore be rejected. Nor can it be held that Jesus would conceal before God the fact that he had gone into the world, lived there for forty years and slain the Christians, for that is far from the dignity of a prophet, and besides nothing would remain concealed on the day of judgment. If any one has true faith in the Holy Quran, he can see that the whole plot of Mahdi's murderous deeds and Jesus' descent from heaven to assist him in that bloody task, is brought to naught by a single verse.

When the opponents are vanquished in every point, as a last resource they bring forward the slender objection, that one or two out of thousands of my prophecies have not been fulfilled, while as a matter of fact this is untrue. Besides this, it will be seen that the prophecies so objected to related to the punishment of certain individuals and the Divine law is, as appears from the Holy Books of God, that a prophecy relating to punishment is always conditional, whether the condition be or be not expressed in it, and the punishment can be averted upon repentance or deeds of charity or upon manifesting a fear of God. The prophecy of the prophet Jonah is an example of this. There was no express condition in that prophecy, but still the punishment was averted on the people's repentance. If, therefore, the law established above were not true, the prophethood of Jonah would be seriously in question. It cannot be questioned that God's intention to punish a people is suspended or averted on their repentance,

and what is prophecy but a manifestation of that intention through a prophet. If such intention can be suspended or averted when it is not disclosed to any person, there can be objection to its being suspended or averted when it has been revealed through a prophet. Now the essence of the prophecy relating to the death of Atham which is objected to in my case, was that of the two, Atham and myself, the party in error would be brought to destruction before the eyes of the other. The truth of this prophecy has been sealed by the death of Atham, and it is quite unreasonable to object to it on the ground that he did not die within the stated time, for the limit of time had with it a condition in express words. Atham showed fearfulness and was granted a respite according to the express condition of the prophecy, but when he concealed the truth, he was soon seized by God and died in accordance with the prophecy.—Even if the condition had not been expressly stated, he could have taken the benefit of it according to the Divine law with regard to the prophecies of punishment. Besides this, all the details are only manifested after their fulfilment. It also happens that an error occurs sometimes in the interpretation of a prophecy, for after all prophets are mortals. For instance, Jesus had prophesied that his twelve apostles would sit on twelve thrones, whereas one of them became the devil's in his lifetime. He had also prophesied that the men of his time would be still living when he would come back. This also remained unfulfilled on account of error in the interpretation of the words

of revelation. Some other prophecies of Jesus too met a similar fate. As to my prophecies, there are thousands of them that have been fulfilled in all their details and to ignore all of these, while selecting one or two for objection, is nothing but intentionally rejecting the truth. I fully hope and am certain that if any one were to live in my company for forty days consecutively, he would witness a heavenly sign. Here I finish this lecture and think that what I have said is sufficient for a seeker after truth. And peace be upon him who follows truth and guidance.

* * * *

*An Extract from the Promised Messiah's Lecture
delivered at Sialkot on the 1st November 1904.*

There are ignorant men who because of their determination to reject the truth, do not in any way benefit themselves by the proved signs manifested from heaven, and finding faults with what has been shown manage to avoid the truth. They level their objections at one prophecy or two, never mentioning the thousands which have been so clearly fulfilled as to defy every objection. What a pity, that they lie so boldly as if they had no fear of God, and calumniate so grossly as if they did not care for the retribution of the next world. I do not mean to dwell here upon their calumnies for that is useless. Had they possessed any piety or entertained any fear of God, they would not have been so bold and so hasty

in rejecting and belying the signs of God. Had they been really unable to comprehend any sign, they should have sought its explanation from me. Is it true piety that they do not so much as mention thousands of the signs against which they cannot bring forward any objection and whenever they have to speak of signs refer only to the one or two which their warped understanding is unable to comprehend. Had they had any fear of God, they would have benefitted by the prophecies which have been fulfilled, and of which the clearest proof exists. Every plain miracle, is treated as indifferently as if had not existed at all, and where there is a subtle question an objection is brought forward. Now this is a process which, if adopted, would bring to naught the prophethood of every prophet, and those who reject me because they can object to one or two of my prophecies, will have to reject by and by every prophet of God, on the same line of reasoning. For instance, Jesus was a prophet of God and as such he must, no doubt have shown certain miracles. But if his signs were to be judged by the test which is applied in my case, the whole body of his miracles would have to be rejected in the same way as mine are rejected. For, an opponent with this bent of mind, can say that some of his prophecies were not fulfilled. This is what the Jews say to this day, *viz.*, that all his prophecies turned out to be false. And he can easily argue that Jesus had prophesied that his twelve apostles would sit on twelve thrones, but one of them apostatised even during the life time of Jesus, and thus the

prophecy remained unfulfilled. He had also said, it may be further asserted by an opponent, that he would come back before the generation then living passed away, but generation has slept in graves for nineteen centuries and still he has not returned. According to his opponents, his prophecy that he was the king of the Jews also turned out to be false. And any one who chooses this procedure, may multiply the list of objections to any extent that he likes. In like manner, the whole mass of the prophecies of our Holy Prophet is denied by men of this type, because of certain objections to one or two of them.

If the procedure adopted by my opponents is right, then nothing will be left in their hands, and they will have to reject in the same breath the prophecies of every other prophet of God. There is no doubt that if they continue to walk in this line, they shall have to bid farewell to Islam itself. In the interpretation of the words of prophecy, the opinion of the prophesier is sometimes mistaken, But an error of opinion does not in any way vitiate the prophecy itself. This was what happened in the journey of the Holy Prophet during which a truce was made at *Hudaibiyya*. Anticipating the time of the promised victory he undertook a journey to Mecca. But let me say again that such an error in opinion does not detract from the glory, honor and excellence of the Holy Prophet. Perhaps it might be said that the liableness of a prophet's opinion to error, destroys our

confidence in his infallibility. The reply to this objection is that such error is a very rare occurrence and that infallibility is the rule. It sometimes happens that revelation comes like a single piece of news, and being concise it does not explain itself. It then requires to be explained, and such explanation, it is easy to see, would be a matter of opinion. Now opinion is liable to error, though in the case of the prophets of God, this happens very rarely. Such an error does not lessen the effect of the clear and perspicuous signs which are more numerous. I do not therefore, deny that like all true prophets, I may err in interpreting the word of prophecy when there is any obscurity about it, but then there are thousands of my prophecies which are fulfilled in the clearest manner and which defy all scepticism. So no defect can be pointed out which can disprove my claim to the office of a Prophet. It should, moreover, be borne in mind that in prophecies containing a threatening of punishment, it is not obligatory upon God to carry out His threat. It is admitted on all hands that repentance and prayer avert the punishment. Had such not been the case, prayers and the deeds of charity which are generally resorted to by men at the time of Divine visitations, would have been perfectly useless. The well-known prophecy of Jonah also supports this position.

Now I close this lecture, and thank God that He has enabled me to finish it in spite of my weakness and illness, and I pray that by these words, He may lead many a man out

of darkness and error, and guide them into light and truth. I pray also that as He has brought about this gathering of various people, He may also ordain that accepting the true guidance they may all love each other and be united by ties of affection. May He cause the wind of guidance to blow in all quarters! May He cause heavenly light to descend from above, for without the light of heaven the eye cannot see! May He create the air of guidance from the unseen, for without air, the ear cannot hear! Who can come to us, but he whom God Himself may draw? But He is drawing many men, and there are many more still whom He will draw. He will unlock many a heart and open them for the reception of truth. The death of Jesus is the door to my claim. It is the foundation and my claim is the superstructure. Almighty God has Himself fortified this basis, and the Holy Prophet protects it against every attack. Almighty God has testified to it by His Word and the Holy Prophet by his deed. God has told us in the Holy Quran that Jesus died, and the Holy Prophet saw in his famous vision of night-journey that Jesus was included among the prophets who had died. But there are men who do not care for all these testimonies, because they strike at the root of their cherished opinions. They give Jesus a peculiarity which is not given to any other prophet of God. These are matters which the Christians count upon as supporting the Divinity of Jesus, and many ignorant men stumble because of such beliefs. I bear witness that Almighty God has informed me

that Jesus is dead. His life involves the destruction of the faith of Islam, and to undertake to prove the exploded theory of his ascent to heaven is a puerile task. The very first fact agreed upon by all the companions of the Holy Prophet, and thus the first point of agreement in Islam, was that all the prophets were dead and that none was an exception to this rule, as is clearly stated in the verse: **وَمَا مُحَمَّدٌ إِلَّا رَسُولٌ** (**قد خلت من قبله الرسل**) (**أل عمران ١٤٣**) "Muhammad is no more than an apostle, all the other apostles have passed away before him." (111. 143) May God bestow ample reward upon Abu Bakr who was the first to assert that all prophets had died and who going up into the pulpit at once proclaimed this verse of the Holy Quran.

In conclusion, I sincerely thank the Government which has with kindness and liberal mindedness granted us religious liberty. It is this liberty which enables us to preach the truth and to convey important religious knowledge to others. It is one of the greatest blessings of this Government for which it deserves our deepest and sincerest thanks. I would not exchange this liberty for a jagir of millions of rupees, for the wealth of this world is transient and is a thing which must pass away, but the wealth of liberty does not pass away. I enjoin all my followers to be sincerely thankful to this Government, for he who does not thank a man for his gifts, cannot be thankful to God. The virtuous man as he thanks God, thanks also the man through whom he has received any

blessing from God. And peace be upon those who follow true guidance. (Vol. III R. R. 1904).

THE TEACHINGS ESSENTIAL TO BECOME A TRUE MUSLIM.

To follow me it is necessary in the first place to believe in one God, the Creator and the Supporter of all existence, powerful over all, eternal everlasting and unchanging in His attributes, neither being a son nor having a son, and free from suffering injuries, cross or death. Being far off He is yet very near, and being near He is still very far, He is one but His manifestations are many. For those who renew themselves, He is a new God, and His dealings with them are new. They witness a transformation in God to the extent to which they transform themselves. But it is not God who changes, for He is unchanging and perfect in His attributes from all eternity. It is a new manifestation of Divinity which is disclosed to a man when he is transformed by a renewal of his mind. As a man rises higher, a higher manifestation of Divine power is revealed to him. When he shows an extraordinary transformation, Almighty God reveals to him extraordinary manifestations of His power. This is the root from which signs and miracles spring.

Such is my Lord, in Him you must believe and Him you must set before you. Let God be uppermost in your mind,

let Him be dearer to you than your own selves, your comforts and all your connections. Be ye constant and firm in His path so that no storm might shake you. The world trusts in its resources and prefer not God to its own dear objects but trust ye in God alone and prefer Him to all else, so that you may be numbered upon heaven with His people. Almighty God has been exhibiting His signs of mercy from ancient times, but you cannot avail yourselves of His tender mercies until you are one with Him and fulfil all the laws of righteousness. His will must be your will and His desires your desires. Be faithful to Him in adversities and lie at His door whether He hearkens to your voice or not, so that His will be done in all cases. If you trust in Him thus, the living God who has long hidden His face from the world will manifest Himself in you. Is there any one among you who can act upon these ordinances, who can seek to do the will of God and submit to the decree of heaven without uttering a word of complaint? When adversities compass you all about, your faith in Him should be greater.

Let all your power be exerted to establish His unity upon earth. Be kind and merciful to the creatures of God. Let not your tongue speak evil against them or your hands do injury to them. Do not oppress them but try your best to do good to them. Speak not the word of pride and vanity to any one though he be your subordinate or servant. Abuse not any one though he might abuse you. Walk upon earth

in humility and meekness and sympathise with your fellow-beings, that you may be accepted of God. There are many who show meekness outwardly but inwardly they are ravening wolves. There are many who are smooth in appearance but they have the nature of a serpent. You cannot be accepted of your God until your tongue conforms with your heart. If you are in a high place, glory not in your greatness and do not look down upon the lowly but have mercy upon them. If you are learned, glory not in your learning, and do not despise the ignorant with vanity but give them a word of kind advice. If you are rich, glory not in your riches and behave not proudly toward the poor, but serve and assist them. Shun the paths that lead to destruction. Fear God and be righteous. Worship not the creatures but severing all your earthly connections, be ye wholly devoted unto God. Let not your delight be in this world. Serve God only, and devote your life to His service. Hate every impurity and evil for God's sake, for your Lord is holy. Let every morning bear you witness that you have passed the night with righteousness, and let every evening bear you witness that you have passed the day fearing God.

Be not afraid of the curses of this world, for they are like the smoke which disappears instantly and cannot turn the light of your day into the darkness of night; but fear the curse of God which comes down from heaven, and bring ruin, both in this world and the next, upon the

heads of those upon whom it descends. You cannot save yourselves with hypocrisy, for your Lord sees the inmost secrets of the heart. Can you deceive Him? Therefore stand uprightly before him, purge your hearts of every impurity and cleanse them of every dross. If the slightest darkness remains in you, it shall overcome your light and all shall be darkness. If there is vanity, hypocrisy, self-approbation or idleness in you, you cannot be acceptable in the sight of God. Be not deceived that a few words that your lips utter, are the goal of your life, for Almighty God wishes to bring about a thorough transformation in your lives. He demands of you a death, after which He shall breathe a new life into you. Be at peace with each other and forgive the trespasses of your brethren, for wicked is the person who does not agree to be at peace with his brother. He is in danger of being cut off, for he sows the seed of dissention. Renounce your desires and passions in every way and settle your differences quickly. Being true, humble yourselves like one who is in error, that you may be forgiven. Get rid of the fatness of passion because strait is the gate to which you are called, and a fat man cannot enter in it. Woe unto him who does not accept these words which have come out of the mouth of God and have been taught by me. If you wish that God may be pleased with you upon heaven, be at agreement with one another as twinborn brothers. Greatest among you is he who most forgives his brother's trespasses. Woe betide him who does not forgive and persists in

vengeance. Such a one has no share in me.

Fear the curse of God, for the Lord is a holy and jealous God. The workers of iniquity cannot attain the nearness of God. The proud, the unjust and the dishonest cannot approach Him. Every one who is not jealous for the name of the Lord, cannot draw nigh to Him. They who are greedy of every sordid earthly gain like dogs or are busy like ants in gathering the riches of this world, or fall like vultures upon the carrion of vile things of this world, and lead their lives comfortably in these enjoyments are turned away from Almighty God, and can have no access to His presence. An evil eye cannot see Him and an impure heart cannot know Him. Who casts Himself into fire for His sake, shall be delivered from hell-fire; who weeps for Him, shall laugh; and who cuts asunder the ties of this world for His sake, shall meet Him. Be ye the friends of God with a sincere heart and with faithfulness and zeal, that He may befriend you. Show kindness and mercy to your servants, your wives and your poor brethren that mercy may be shown to you on heaven. Be ye for God in right earnest that He may be for you. The world is a place where trials and afflictions await you on all sides and the plague is only one of them. Take hold of God with firmness and fidelity that He may keep these calamities from coming nigh you. No one can be smitten with a calamity upon earth until a decree is issued from heaven; nor can an evil be removed until mercy descends

from heaven. It is wisdom to take hold of the root and not to trust to the branch. It is not forbidden you to make use of a medicine or to resort to a measure, but it is forbidden you to put your trust in these, for nothing will happen but what God wills. If any one can, let him trust in God for to trust in God is the safest course.

I also enjoin upon you not to forsake the Quran, for in it is your life. Those who honor the Quran, shall be honored upon heaven; those who prefer the Quran, shall be preferred upon heaven. There is no book on the face of earth for the guidance of the world but the Quran, and no apostle for the intercession of mankind but the Holy Prophet Muhammad, may peace and the blessings of God be upon him. Endeavour to bear true love to this Prophet of honor and glory, and do not give excellence to any one over him that you may be written on heaven among those who are saved. Do not deceive yourselves that you shall see salvation only after your death, for true salvation is that which reveals its light in this very life. Who is saved? He who knows the existence of God to be certainly true and certainly knows the Holy Prophet Muhammad, may peace and the blessings of God be upon him, to be the intercessor between men and God. Under heaven there is no other apostle of equal dignity with the Holy Prophet, nor any book of equal excellence with the Holy Quran. To none has Almighty God willed to vouchsafe an everlasting life, but the chosen Prophet lives for ever, Of

this his everlasting life, Almighty God has thus laid the foundation that He has continued the benefits of his Law and spirituality to the day of judgment, and through the continuance of his spiritual blessings, has at last favored the world with the advent of the Promised Messiah whose advent was necessary for the completion of the Islamic building. It was necessary that this world should not have come to an end until a spiritual Messiah had been raised in the Muslim line like to the one who had been raised in the Mosaic line. I am that Messiah: God has ordained it to be so. The fool fights with his God but the wise man submits to His decrees. He has sent me with more than ten thousand shining signs of which the plague is also one. My soul cannot intercede for the safety from this calamity of any but such as sincerely enter into my discipleship, follow me with a true heart and forsake their desires in submission to my will.

Ye people! who call yourselves my followers, you cannot be recognised as my followers upon heaven until your footsteps fall on the path of true righteousness. Say your five daily prayers with your whole heart, humbling yourselves before God and fearing Him in such a manner as if you actually see Him. Keep your fasts faithfully for the sake of God. Such of you whom the Law requires, must give alms in accordance with its directions. If the pilgrimage to Mecca is obligatory upon you, and there is no obstacle, you must perform the pilgrimage. Do good so as to love it well and forsake evil so

as to hate it. Know it for certain that no deed rises up to God which is devoid of true righteousness. Righteousness is the root of every goodness; if the root has not dried up, the deed shall prosper. It is necessary that you should be tried with various afflictions and adversities as the faithful before you were tried. Beware that you stumble! Earth cannot inflict any harm upon you if the tie by which you are bound to heaven is a strong tie. It is your own hands and not your enemy's that cause you a loss. If your earthly honor is all lost, God will give you an eternal glory upon heaven. Do not forsake Him, therefore. It is necessary that you should suffer various afflictions, and be deprived of some long-cherished hopes, but be not grieved, for your God tries you and examines the faithfulness of your hearts in His path. If you wish that even the angels should praise you upon heaven, rejoice when you are persecuted, and be thankful when you are abused, and dis sever not the tie when you meet with failures. You are the last of God's chosen people; therefore do deeds exceeding in their excellence the deeds of every other people. Whoever is slack and remiss among you, shall be cast off as an excrement and shall come to a grievous end. Hear me, for I give you the glad tidings that your God really exists. Though all the creatures are His, yet He selects him from among all who selects Him for his Lord, and He comes to him who goes to Him, and glorifies him who declares His glory. Come to Him with your hearts cleansed of every

guile and duplicity, and your tongues, eyes and ears purified of every defilement.

God requires you to believe that there is one God and that Muhammad may peace and blessings of God be on him is His prophet and the seal of the prophets and the greatest of all. No prophet shall come after him but only he who is spiritually clothed in his clothing, for the servant and the master are as one and the branch is not independent of the root. Therefore, he who losing himself in his master, receives the title of prophet from God, does not break the seal of prophecy. It is like one's own image in looking glass. Such an image of the Holy Prophet is the Promised Messiah. This is the secret of the words which the Holy Prophet spoke with reference to the Promised Messiah that he shall be buried in his grave. He plainly meant that he is but his own self. Believe it also that Jesus, the son of Mary, is dead. His tomb is situated in the Khan Yar Street, Srinagar (Cashmere.) The Holy Quran speaks of his death on various occasions. The religion of the cross cannot die except with the death of Jesus. What is the use of holding him alive against the teachings of the Holy Quran? Let him die that the true faith of God may live. Almighty God showed the death of Jesus by His Word and the Holy Prophet saw him among the dead in his vision of heavenly journey. Thus the Holy Quran plainly describes Jesus' death by quoting his own words in answer to a question from God if he had taught the

و أنت عالم شهيد ما دمت فيهم : people to take him for a God:
فلما تولى نذرت أنت الرقيب عليهم

“And I was a witness of their actions so long as I lived among them, but since Thou, O God, has caused me to die, Thou hast watched over them.” This verse tells us plainly that the Christians departed from Jesus’ teachings *after his death* because he witnessed their actions so long as he lived among them, and the corruption took place after God caused him to die. There is, moreover, an admission here on the part of Jesus that he was ignorant of the Christians, which he could not have been, if he had been alive and had personally come back into the world, and with his own hands destroyed the false religion. In the latter case, his proper answer to the question *عانت قلت للناس اتخذوني وأمي الهين من دون الله* “Didst thou say to the people! take me and my mother for gods besides God,” should have been, “Almighty God! Thou knowest that not only did I not teach any such doctrine but in my second advent, I uprooted this evil doctrine.” How can his ignorance of Christian corruption be consistent with his second advent? In another verse, the Holy Quran plainly hints at his journey to Cashmere. Thus it says: *ووينهما الى برة ذات قرار ومعين* “And we gave the son of Mary and his mother a refuge on a lofty place which was secure and watered with springs.” This is a description of Cashmere. Moreover the verse plainly indicates that this

took place after some heavy misfortune or great danger, for the word **أوى** signifies the giving of refuge in danger; and with the exception of the event of crucifixion, no other event of great misfortune or danger to Jesus is recorded in history. Similarly the Holy Prophet not only testified to Jesus' death by stating that he saw him among the dead prophets, but settled the question of Jesus' death with his own death. The death of the Holy Prophet is an insult to his glory if Jesus is alive.

As for me, it should not be imagined that I deny the excellence of the prophet Jesus, peace be on him. It is true that Almighty God has informed me that as the founder of the Muslim law is greater than the founder of the Mosaic law, so also the Messiah of the Muslim line, is greater than the Messiah of the Mosaic line, still I honor the son of Mary, for spiritually I am one with him, being the last of the successors of the Holy Prophet Muhammad, may peace and the blessings of God be upon him, as Jesus was the last of the successors of Moses. He was the Promised Messiah of the Mosaic line as I am the Promised Messiah of the Muslim line. Therefore I hold my namesake in honor, and all those who assert to the contrary and say that I do not respect him, are mischief-makers and they invent a lie concerning me. Not only do I revere Jesus, but I also honor his four brothers because they were all born of one mother. Nay more I regard the real sisters of Jesus as holy women, for they were

all equally the issues of Mary. And who is Mary? She is the good woman who passed many days as a virgin in the service of the temple, and did not give her consent to a match until the elders of the people insisted upon it on account of her pregnancy. Some people object to her marriage as illegal according to the Mosaic law for having taken place during her pregnancy, and for being in violation of the vow which she had vowed to pass her life as a virgin as well as for being a polygamous marriage her spouse being already a married man, but I say that the circumstances under which all this was done palliate the violation of the law and it was a case of compulsion rather than of choice.

Again I say to you, do not imagine that your mere outward entrance into my sect will do. An outward act is nothing if unattended with a transformation of the heart. Almighty God sees your hearts and shall deal with you according to their state. Hear, and in saying this I am discharged of the responsibility of delivering my message to you that sin is a poison and therefore shun it, and that the disobedience of God is an abominable death and therefore eschew it. Pray God that strength be given to you. He who, when he prays, is faint-hearted and does not consider God as powerful over everything except where He Himself has promised to the contrary, is not of my followers. He who forsakes not lying and deceit, is not of my followers. He who is involved in the greedy love of this world and does

not even raise his eye to look the next, is not of my followers. He who does not in practice give a preference to matters of religion over his worldly affairs, is not of my followers. He who does not repent of every evil and wickedness such as drinking wine, gambling, looking to lust, dishonesty, bribery and every other iniquity is not of my followers. He who is not regular in his five daily prayers, is not of my followers. He who is not constantly supplicating before God and praying to Him with humbleness of heart is not of my followers. He who forsakes not the company of the wicked who cast their evil influence over him, is not of my followers. He who does not revere his parents, or does not obey them in that which is fair and not against the Holy Quran, or does not care to serve them to his utmost, is not of my followers. He who is not kind and gentle towards his wife and her relatives, is not of my followers. He who refuses his neighbour the least good in his power, is not of my followers. He who forgives not the trespass of others and harbours revenge, is not of my followers. The husband, who is false to his wife or the wife that is false to her husband, is not of my followers. He who breaks in any way the promise which he makes at the time of *Baiat*, is not of my followers. He who does not believe in me as the Promised Messiah and Mahdi, is not of my followers. He who is not ready to obey me in all that is fair is not of my followers. He who sits with the wicked and chimes in with those who reject me, is not of my followers. Every fornicator, transgressor, drunkard, murderer, thief,

gambler, usurper, wrong-doer, liar, forger, every dishonest person, every one given to bribery, every accuser of his brother or sister, and every one who sits in such company, is not of my followers. Every one who does not repent of his wicked deeds, and hates not the congregation of evil-doers, is not of my followers.

These are all poisons which if you take, you cannot be saved. Light and darkness cannot be in the same place together. Every one who is crooked and not clear before God, cannot get the blessings which are granted to those who are of a candid heart. Blessed are they who are upright of heart who purge their hearts of every dross, and serve their Lord faithfully, for they shall not be lost. God shall not disgrace them, for they are God's and God is theirs; they shall be delivered in the day of affliction. Their enemies who plot against them, are fools, for they are in the bosom of God and He is their Supporter. Who have faith on God? Only those who are such. He is also a fool who plots against a wicked, mischievous and daring transgressor, for he shall perish of himself. Since God created the earth and the heavens, it has never happened that He should have destroyed and brought to naught the righteous. On the other hand, He has been displaying for them His deeds of wonder and will even now show His power. The Lord is faithful God, and for His faithful servants He shows His wondrous deeds. The world would swallow them and their

enemies gnash their teeth against them, but He Who is their Friend, saves them from every path of destruction and makes them victorious in every field. Blessed is he who holds fast the skirt of such a God. I have believed in Him; I have known Him.

That God is the God of all the world Who revealed His Word to me, Who showed mighty signs for me, and sent me as the Promised Messiah in this age. Besides Him, there is no other God neither on earth nor in heavens. Blessed is he who believes in such a God, for he shall be happy. Woe to him who does not believe, for he shall be forsaken and his days shall end in grief. I have received the revelation of my God which is brighter than the sun. I have seen Him and known Him that He is the God of the whole world and there is none besides Him. What a powerful and supporting God that I have found, the owner of mighty wonders that I have seen! The truth is that there is nothing impossible with the Mighty God but He does not do that which is against His Book and promise. Therefore when you pray, be not faint-hearted like the ignorant *naichries* who have limited the laws of nature to their own narrow circle of imperfect reason and understanding which is not testified to by the Book of God. These are rejected by God for their little faith, and their prayers shall never be listened to. They are blind and not seeing, dead and not living. They set against God laws framed by themselves and set limits to His unlimited powers.

They look upon God as weak and shall be dealt with according to the weakness of their faith. But thou, when thou standest up for prayer, shouldst be certain that thy God is powerful over all. Then shall thy prayers be accepted and thou shalt see the wonders of the power of God which I have seen. My witness is not of hearsay but of actual sight. If a person does not consider God as powerful over every thing, how can his prayers be accepted and how can he have the courage to pray to God for deliverance, which he deems to be against the laws of nature, from afflictions and adversities. But thou blessed man, be not so weak of faith. Thy God is the Omnipotent Being who has hung innumerable stars without any pillars to rest upon, and who has created heaven and earth out of nothing. Does thou suspect that He shall not be able to help thee in thy difficulties? Nay, but thy own mistrust shall deprive thee. Almighty God is never weak, but His Holy Word teaches us with regard to His laws of prayer, that out of His infinite mercy, He deals with the supplicants like a friend. Sometimes He does not enforce His own will but accepts the prayer of the supplicator as is indicated in *اِدْعُونِي اَسْتَجِبْ لَكُمْ* "Ask and I shall give." Again, He executes His Own will and requires the supplicator to submit to it as He says: *وَاَنْبَلُواكُمْ بِشَيْءٍ مِنَ الْخَوْفِ وَالْجُوعِ* "Verily We shall prove you with somewhat of fear and hunger." This He does that He may elevate the certainty and knowledge of a person when his prayer is listened to,

and that again by making His servant submit to His will, He may grant him the honor of His pleasure, elevate his dignity and promote him in the path of guidance by thus loving him.

In short, our God has innumerable wonders but shows them only to those who are His in faith and sincerity. He does not display them to those who have no faith in His wondrous might and are not His faithful servants. Woe to him who is still ignorant that he has a God Who has power over every thing. My God is my paradise; in my God have I my highest bliss for I have seen Him and found that He possesses every beauty. This is a wealth to be possessed though one's self may be lost in gaining it, and a jewel to be bought though one's self may be extinguished in getting it. All ye that lack this blessing, run to this fountain for it shall quench your thirst. It is the fountain of life and shall save you from destruction. Ah! What should I do and how should I impress these glad tidings upon the heart! With what trumpets should I declare the wonderfulness and might of God on every inhabited corner of the earth that all men may hear it! What remedy should I apply that their ears may be opened to my voice!

If you will be God's people, know it for certain that He shall be your God. You shall be sleeping and God shall be awake for you. You shall be negligent of the enemy and God shall see him and frustrate his evil plans. You are not yet

aware what power belongs to your God. Had you known it, no day would have ever found you grieving for this world. If any one has vast treasures in his possessions, will he weep and cry or commit suicide for the loss of farthing? If you had been aware of the rich treasure that your God will perform all things for you and that He will be your refuge in every distress, you would not have been mad after the world. Your God is a precious treasure; set great store by Him for He assists you in every step that you may take. Without God you are nothing and your means and plans are useless. Do not imitate the alien people who have put their whole trust in earthly means. Like the serpent that eats dust, they eat the dust of earthly means, and like the dogs and vultures which fall upon a rotten carcass they are tearing a carrion with their teeth. They are removed farthest off from God. They worship men and eat swine and drink wine like water. For their excessive trust in earthly means and ceasing to pray to God for help, they are dead. The heavenly spirit has quitted them as a pigeon quits its nest and takes flight. Their inwards are infected with the leprosy of world-worship which has consumed them from within.

I do not forbid you to have recourse to the means which are necessary to attain to an end, but I forbid you from becoming slaves to the means, from trusting in them alone and forgetting God who provides the means. Had you an eye, you would have seen that besides God all is naught. You

cannot stretch out your arm, nor withdraw it but with His permission. He who is spiritually dead would laugh at it, but his death would have been better for him than his laughter. Beware that you do not imitate other people because they have made a certain progress in this world, and follow in their footsteps to attain a similar success. Hear and understand that they are quite ignorant of and utter strangers to that God Who calls you to Himself. But what is their God? Only a weak human being; and therefore, they are left in their remissness. I do not prohibit you from having your own business or occupation; but do not follow them who consider this world as the goal of all their aims and desires. Be continually praying to God to grant you power and ability in the execution of all your affairs whether temporal or religious. But let not your prayers be empty words uttered by your lips alone, but let them be sincere supplications proceeding from heart. Let it be your sincere belief that every blessing descends from heaven. There is no righteousness in you unless when you face any difficulty or undertake a business, you close the doors of all material resources and humbly throw yourselves down at the threshold of God, asking for His grace to deliver you from the difficulty or help you in your undertaking. Then shall the holy spirit assist you and an unknown way shall be opened for you. Have mercy on your souls and follow not those who have severed all their connections with God, and given themselves wholly to material resources so much so that they cannot utter the words

نَشَاءُ (if it please God) to seek strength from God. May God open your eyes so that you may be able to see that your God is the beam of all your plans. If the beam falls, will the roof remain? It would not only fall itself, but also cause the loss of many lives. In like manner, your plans can never succeed without the assistance of God. If you do not seek the assistance of God and make it the guiding rule of your life, you shall never succeed, and your days will end in grief. Do not imagine that my words are not true because other people have seen prosperity, although they know not the God Who is your perfect and powerful God. They are led into temptation for forsaking God. When a person forsakes God and takes delight in the lusts and luxuries of this world and is desirous of its riches, he is tempted by having all these doors opened to him, whereas the door of religion is fastened against him and he is quite denuded of his spirituality, and thus taken by death while involved in his worldly entanglements, he is cast into an eternal hell. Sometimes, however, he is tempted by the wreck of all his worldly schemes. But the former temptation is more dangerous than the latter because it makes a man vain, though both classes are under the wrath of God.

The fountain-head of true delight is God. How can heavenly bliss be the lot then of those who are quite ignorant of the Living and Supporting God and turn their faces away from Him. Blessed is he who understands this secret and woe to him who comprehends it not. Follow not world-

wisdom nor regard it with honor, for it is nothing but ignorance. True wisdom is that which God has taught you in His Word. Lost are they who love world-wisdom but those who seek wisdom and knowledge in the Word of God, shall prosper. Follow not the paths of ignorance. Do you presume to teach God what He knows not? Do you run after the blind that they may lead you and show you the way? Ye fools! the blind will not lead the blind. True wisdom comes from the holy spirit as has been promised to you. Through the spirit you will be taken to the pure fountain of knowledge which is beyond the reach of other people. If you ask with a sincere heart, you will find it. Then will you understand that this is the knowledge which renews you and breathes a life into you and brings conviction to you. How will he give you clean food who himself feeds upon a carcass? How can the blind show you the way? Every word of pure wisdom descends from heaven; what do you seek from earthly people? Wisdom is the inheritance of those whose souls rise to heaven. How can he bring you to conviction who has no conviction himself? But purity of heart is the first condition, truth and sincerity are the primary requirements, and then what you ask shall be given to you. Think not that the age of Divine Revelation is past and that the holy spirit does not descend now as it used to do, in time past. The law has finally been revealed to the world in the Holy Quran but the doors of revelation are not closed, for revelation is the soul of

the true faith. Religion not accompanied by revelation, is not a living system but a dead log. I tell you truly that every other door may be closed but the door of revelation can never be closed. Open the windows of your hearts that it may enter them. You are removing yourselves farther away from that bright sun because you close the windows through which its rays can find an entrance into your heart. Thou fool! arise and open the windows of thy heart and the light shall enter into it of itself. Almighty God has not closed against you the doors of worldly blessings but has opened them wider than they were in the past. Do you think that the ways of heavenly blessings of which you feel the greater need now, have been stopped in this age? That cannot be. The doors of heavenly blessings are also opened more widely and clearly. When Almighty God has opened to you the door of all the blessings of the former prophets, why do you not enter, and welcome the precious boon? Let your thirst be for that fountain and the water will flow to you. Cry like babe for that heavenly milk and it shall come to you as it comes to the suckling. Make yourselves deserving of mercy that mercy may be shown to you. Be sore vexed that comfort may be given to you. Lament and cry that one may take you by the hand. Difficult and strait is the path which is the path of God, but it is made easy for those who fall into the bottomless pit ready to die. They decide to enter into fire and to burn in it for the sake of their Beloved One. They actually thrust themselves into that fire and, to their surprise, find it the very paradise. It is

وان منكم الواروها
 كان علي ربك حتما مقضيا ثم ننجى الذين اتقوا وانذرنا الظالمين فيها جزيا (مريم)
 “Ye that are wicked and ye that are righteous, there is not one of you who shall not pass over hell-fire, but those who go down into it for fear of God shall be delivered while those who walk on it only in obedience to their sensual passions, shall be consumed in it. This is a settled decree of God.”
 Blessed are they who struggle with their passions for fear of God, but woe to them who fight with God in blind obedience to their carnal desires. He who puts aside the commandments of God for his own passions, shall never enter into heaven. Try therefore, that not a jot or a tittle of the Holy Quran should bear witness against you, lest, you may have to answer it, for the slightest iniquity shall bring punishment upon you. The days of your life are few and short, and your work is yet unfinished. Walk fast for the day is going away and the evening is nigh. Consider well what shall be required of you; lest you leave something undone and find yourselves undone at last; lest the thing you are going to offer, should be impure or counterfeit as unworthy of being presented.

I am told that some of you do not admit the authority of traditions. Such men are in error. My teaching is that three things have been given you for guidance, the Holy Quran, the *sunnat* (usage) and the *hadis* (tradition). The Quran, inculcates the doctrine of the Unity, the Glory and the Majesty of God. It decides the differences that arose between the Jews and the

Christians. For instance, it corrects the error that Jesus Christ died on the cross and was subjected to curse and that consequently his soul did not rise to heaven as did those of the other prophets. You are likewise forbidden in the Holy Quran to worship anything besides God, for instance, any man or animal the sun, the moon or any other heavenly body, the means to an end, or your own self. Take care therefore that you do not take a single step against the Divine injunctions and the guidance of the Quran. I tell you truly that whoever breaks the least of the seven hundred commandments of the Holy Quran, closes with his own hands the door of salvation against himself. It is the Holy Quran that has shown to the world the true, clear and perfect way of salvation, all other inspired books being only its imperfect images. Read the Quran attentively and love it dearly, more dearly than you love anything else in the world. For, the Word of God came to me, saying: لَا خَيْرَ كُلِّهِ فِي الْقُرْآنِ "All sorts of goodness are contained in the Quran." This is the truth, and woe betide him who gives preference to other things over the Holy Book. In the Quran is your only chance of salvation and prosperity, and it is the fountain-head from which all blessings flow. There is not a single one of your religious or spiritual needs which is not supplied by the Holy Quran. It is the Quran that will bear witness, or give the lie, to your faith on the day of judgment. There is no other book under heaven besides the Quran which can guide you into the right path independently of it. Almighty God has, out of His

infinite mercy and loving kindness to you granted you a Book like the Holy Quran. I tell you truly that had the book which has been rehearsed to you, been rehearsed to the Christians, it would have saved them from destruction and had the guidance and blessings that have been granted to you, been granted to the Jews, they would have kept them back from a denial of Resurrection. Value it, therefore, for it is an inestimable boon. It is the most valuable blessing, the most precious treasure. If the Quran had not come the whole world would have been but a rotten carcass.

(Vol. I. R. R. 1902.)

SOME FURTHER TEACHINGS.

“He who wishes to become a follower of mine must embrace the religion of Islam and follow the Book of Allah, the Holy Quran, and the ritual of our leader, the best of men. He must believe in Allah the Benevolent and the Merciful and His Holy Prophet. He must believe in the day of Judgment, the day of Resurrection, Heaven and Hell. He must promise and profess that he would never wish for any other religion except Islam and that he would live out in his life this religion which is the religion of nature and that he would stick to the Book of Allah the Omniscient, and that he would mould his life so as to act upon the Sunnat and the Quran and whatever was practised by a majority of the dignified Sahaba. He who leaves all these things gives himself up to the flames of hell; his end shall be ruin and destruction.

Know ye brothers! that true faith is never realised but with good actions and the fear of God. So he who leaves such actions intentionally and out of vanity is held faithless in the sight of the Almighty. Fear God, O brothers! and hasten towards good actions and shun the evil deeds before you die.

Let not the beauty and freshness of this world delude you and let not the brilliancy and splendour of this house make you vain and proud, for it is a mirage and its end is destruction. Its sweetness is bitterness, Its profit is loss. And those who seek its grandeur are like the target of a lance; and those who wish for its greatness are like one pricked by a thorn. And he who falls upon its wealth, gets himself away from the first principles of goodness. And he who reaches its top, strays from the right path. Surely its light is darkness and its help is tyranny. So incline ye not towards it body and soul; for it drowns its swimmer and is worse than a flood. And aim ye not at it with the intention of a zealous person, void of religion. Make it but a servant in the cause of religion and not a friend. And covet not much that ye be the wealthiest of men, the richest and the most prosperous. And forget not ye the portion of your religion or ye shall get not a jot of a ray. Of a certainty has the world devoured your fathers and the fathers of your fathers. How can then ye expect that it would leave you and your wives and your children?

And out of the grudge of the self make ye not an enemy of any one as do the foolish.

Prefer religion to the world, and be ye not like those who fear men and not Allah and follow their own passion and forget His will. They seek honour in the eyes of worldly men and that is no honour but disgrace.

Ye are the witness of Allah so hide not the witness. Tell His creatures that the fire is blazing and they should beware of it; countries are being destroyed with pests and they should not approach them. Surely the world is a valley full of trees and its tigers are wild and furious; wander ye not therefore in its ways. And prevent ye your passions from their boldness and impudence. Purge your souls and whiten them like silver and leave them not unless they be washed of all dirt and filth. And verily he who has purified his soul has succeeded, and he who has defiled it has failed. And depend not ye upon the Baiat (simple initiation ceremony) without being pure and pious; ye are like a girl who is married too early and possesses nothing except her natural equipment. And seek not ye the fountain of heavenly knowledge from those who are not given the eye of sagacity. And stick he to me as do the blossoms to a tree that ye may develop from a blossom to a fruit.

Purge ye your souls from all sorts of ill-will and bitter hatred. And break ye not your words after ye have made a covenant. And be ye not slaves to your passions after ye have made them your slaves. And be ye of those devotees of

Allah who do not perjure when they swear, who do not remain hypocrites when they agree with any one and do not abuse after having loved any one. Follow ye not the dictates of Satan the accursed. Disobey ye not your Creator and your Sustainer, the Benevolent though ye die of pain and torment. To Allah be ye more obedient than shadows and purer than pure water. And admonish ye with actions and not with words. Hold your tongues. Purge your hearts. Turn ye to your **Imam** when ye quarrel with each other, and when he decides your case be satisfied with it and leave off all enmity. And if ye be not satisfied, ye believe then with tongues and not with hearts. Fear ye, therefore, lest your labours should come to naught on account of your persistence in sin. Wake ye up that ye might not go astray from the right path after being led to it. Live ye for your Creator and Sustainer."

(Vol. XVI R. R. 1917.)

Translated from the Izala-i-Auham, pp 826—835 (1891.)

Beloved one! walk in sincerity and truth, for pure must be the drop which will produce the pearl.

Friends! those who have entered my Bai't may God grant both to you and me the grace to perform those things which will win His approbation. To day you are few in number and despised in the world. You are passing a time of trial. This is in accord with the Divine Law which has been current since the beginning of the world. From every

side attempts will be made to obstruct you. You will be persecuted in diverse forms. You will have to endure many a hard word. Every one who will injure you by word or by deed will consider himself as rendering a service to Islam. You will also be visited by trials from heaven, so that your probation might be complete. Listen then and remember that the way to your success and victory does not lie through dry disputations, answering sarcasm by sarcasm or abuse by abuse. If you adopt these courses, your hearts will get hardened and you will be left merely chopping at dry logic; which is hateful and offensive to God. Beware then lest you draw upon yourselves a double curse from men and from God.

Know for certain that the mere cursing of men is of no consequence if not accompanied by the cursing of God. So long as God does not choose to destroy you, there is none who can accomplish your destruction. But if God happen to be displeased with you, there is none to afford you protection. How then to please Him and how to make Him our Friend. The only answer He repeatedly vouchsafed to me was "Through Piety." Therefore, Dear brothers, strive for piety. Without deeds words are vain. Without sincerity deeds are useless. Piety consists in this that you should shun all evils and betake yourselves to God, and fulfill all minute requirements of righteousness. In the first place cultivate in your hearts the qualities of humility, purity, and sincerity and produce a spirit patient, peaceful and meek. Know that

the seed of every thing good or bad first germinates in the heart. If your heart is free from iniquity, then your tongue will be free from foulness and so also your eyes and other limbs. Every light or darkness begins in the heart and gradually overspreads the whole body. Therefore be careful and constantly examine your hearts. You have seen how the betel-seller repeatedly examines his leaves. He turns them round and round and cuts off chips that had begun to rot. So do you also constantly turn over before your mental eye your secret thoughts, your secret habits, your secret motives and your secret skills, and whichever of them you find unworthy cut and cast off the same, lest it should defile your entire heart and make you liable to be rejected.

Next, endeavour and also pray to God for strength and resolution that the pious resolves, the pure ideas, the holy sentiments and the sacred desire of your heart may find fitting expression and development through your limbs and faculties and lead to a perfection of their virtues. Thoughts which arise in the heart but find no outward expression fail to elevate our lives. Realise in your heart the Greatness of God and keep before your view His Awful Majesty. Remember that in the Holy Quran there are given nearly 500 commandments. Therein indeed has been laid out a glorious feast suitable to your limbs and faculties and appropriate to various parties, conditions, age, intelligence, nature, advancement and individual and collective difference of

men. You should gratefully accept the feast and make due justice to all the dishes provided. Thus will you derive benefit from all those commandments. Whoever neglects any one of all those commandments, I tell him in truth, that in the final accounting the same will be demanded of him.

If you seek salvation, then adopt the religion of humility and meekly submit your neck to the yoke of the Qnran; for the wicked shall be destroyed and the rebellious shall be cast into hell. He who humbly submits his neck shall be saved from death. You must not worship God for the sake of winning a happy life on this earth. Such a motive will bring you to many a pitfall. But you should worship Him because worship is a duty you owe to your Creator. What is desirable is that your entire life should be one continuous worship. The good deeds you do should be prompted by the one desire of winning the pleasure of the Real Beloved and the True Friend. Any aim lower than this will give occasion for many a slip.

God is an inestimable possession. To win Him one ought to be prepared to encounter every misfortune. He is the noblest possible object of human ambition. One should, therefore, stake one's life in order to secure Him. Dear brothers! Think not lightly of the commandments of God. Guard yourselves from the poison of modern day philosophy. Make yourselves like a child and walk by His Commands. Be constant in your prayers. Prayer is the key which opens

the door of all good fortune. And when you pray, do not pray merely to conform to a custom. But with the physical ablutions you perform before commencing your prayer, you should perform also a spiritual ablution cleansing every part of your mind from the thought of everything other than God. With this double cleansing you should stand up to your prayer. Make plenteous supplications in your prayers, and learn to pour your heart before the Lord in weepings and sobbings, so that mercy may be shown to you.

Hold fast to truth. Hold fast to truth. Your God sees the condition of your hearts. You cannot possibly deceive Him. You cannot possibly impose upon Him. Most unfortunate is he who carries his wickedness so far as virtually to ignore the existence of God. Then very soon he comes to destruction and God ceases to care for him. Dear ones! the dry Logic of the world is a Satan, and its empty philosophy a Devil. They dim the light of faith, create a spirit of audacity, and lead even to the brink of Atheism. Save yourselves from their dangers and produce in yourselves a spirit poor and meek, and learn to obey, without questioning; like the child obeying the voice of its mother.

The teachings of the Quran aim at leading you to the highest stages of piety. Turn your ears to them and form yourselves according to them.

The Quran, unlike the New Testament, is not content

merely with asking you not to look at a woman (other than near relative) or any other possible object of sensual desire, with an eye of lust, but forbids that you should without need look at any woman (other than near relative) whether with or without lust. It asks you to restrain your eyes to save yourselves from temptation, and possible defilement of your heart. You should remember well this commandment of your Master and save yourselves from indulgence in the lust of the eye. You should fear the wrath of Him Whose wrath may destroy you in an instant. The Holy Quran, moreover, commands that you should save your ears from listening to tales about women and to lewd discourse generally.

At this time of the day it is hardly necessary for me to remind you not to commit murder, for except the hardened criminal it is now rare for any one to commit a murder. But what I tell you is that you must not be obstinate in wrong and thus commit a murder of truth. You ought to accept a truth even if it should happen to fall from a child. And if, you find a truth in your adversary, you should accept it at once and abandon your dry logic. Hold fast to truth and bear witness in truth.

God commands:—

اجتنبوا الرجس من الاثان واجتنبوا اقرار الزور

meaning:—Save yourselves from the abomination of idols and from falsehood which is nothing less than idol. What-

ever turns you aside from the Qibla (life-goal) is for you an idol. Witness truly though it be against your father, brothers, and friends. Let no enmity stand in the way of your doing justice.

In your mutual dealing abandon miserliness, envy, jealousy, hate, and unkindliness and become members of one common body. The commandments in the Holy Quran fall under two main divisions. The first appertains to man's relation with God,—to recognise His unity and to love and obey Him. The other appertains to man's relations with his fellow creatures,—to love them and to feel sympathy for them. God has classed each of these two kinds of duties into three stages, to agree with the three orders of human nature. The verse runs as follows:—

اِنَّ اللّٰهَ يَأْمُرُ بِالْعَدْلِ وَالْاِحْسَانِ وَ اِيتَاءِ ذِي الْقُرْبٰى

“Verily God commands the doing of justice, and favour, and giving as to a kindred.” From the first point of view (relation to the Creator) the verse would mean that in your dealings with God, that is, in your devotions, you should observe strict uprightness and commit no injustice. Since by virtue of being the sole Creator, Upholder and Cherisher of the Universe, God alone is the proper object of our adoration, love and trust, we owe it to Him not to set up any partner in the worship, love and protection which belong

to Him. When you discharge this duty, you will just fulfil the requirement of justice.

Higher than this comes this stage of 'Ihsan.'. It consists in attaining to such a conviction of God's greatness, such an attitude of reverent attention in one's devotions and such a self-consuming love for Him as can come only from a personal realisation of His Majesty, Power and abiding Glory.

Next to this, comes the stage of "Itai-zil-Qurba," which consists in the complete removal of all constraint and artificiality from our worship, love and obedience and in remembering God with the same natural fervour which one feels when recollecting one's father. In this stage your affection for God should be like that of the child for its mother.

From the second point of view (*viz.* relation to fellow creatures) the verse would mean that one should deal justly with one's brothers and fellow creatures and demand from them nothing more than one's due and adhere to justice.

If, however, one wishes to advance beyond this stage, then for him there lies the stage, of "Ihsan," which consists in returning one's brother good in lieu of his evil and rendering him a benefit in change of his harm, and always extending to him the hand of courtesy and favour.

Next higher is the stage of "Itai-zil-Qurba" which consists in this that in all the good turns one does to one's

brother and in all services one renders to one's fellow creatures one may be actuated by no conscious desire of doing a favour, but may be led to them by a natural persuasion without any ulterior purpose in view, in the same way as the tie of kindred prompts a kin to serve a kin. This is the final stage of excellence in human conduct, namely that in showing sympathy to fellow creatures one should be swayed by no selfish motive of purpose; rather the sense of human brotherhood should be so far developed as to lead spontaneously to kind deeds, without any sense of constraint and without a thought of the consequent gratitude, blessings, or other reward.

Dear ones! Entertain a special love for your brother-members of the Movement, except such as may hereafter be cut off from the main body by God. But so long as you do not see any one openly detaching himself from it by some adverse act or word, continue to regard him as a limb of your own body. But the man who leads a life of deceit, who by false play or by other unjust or unkind act causes harm to his brother, or who would not desist from evil suggestions or conduct contrary to the terms of his *Bai't* should be considered as discarded from the Movement and unworthy of regard.

What you are to aim at is that the perfect picture of Islam may be depicted in your persons, and the mark of devo-

tion may be visible on your faces, and the majesty of God may be well established in your hearts. If you are faced with a world-full of rationalistic arguments in conflict with a dictum of the Quran and the traditions, you must not accept the same, but know for certain that Reason has somewhere committed a blunder. Be firm in the Unity of God and be constant in prayers and prefer the commands of God to everything besides. Be prepared to suffer every hardship for the sake of Islam and let not death overtake you before you have been proved a Muslim.

(Vol. XVIII R. R. 1919.)

“Those who have formed a true connection with me, though they live far away, yet always write to me and pray to God to grant them opportunity to enjoy the blessings of my company. But I am sorry to say that there are others who, far from coming to see me, do not as much as send me a post-card while years after years roll away. From this I conclude that their hearts are dead and that the face of their interior is tainted with leprosy. As for me, I often pray that all my followers may be among those who fear God, and observe prayer and rise at night to fall prostrate on the ground and weep, who do not disregard Divine commandments and who are not avaricious, miserly, negligent, and worms of the earth. I hope that God will listen to my prayers and will let me see that I leave such men behind me. But as for those whose eyes commit adultery, whose hearts are worse than latrines,

and who have utterly forgotten death, of such my God and I are quit, and I shall be glad if they cut asunder their tie of *bai'at* with me, for God desires to make this community such that their example may remind one of God, and that they may be models of piety and righteousness and may actually set religion above the world. But the wicked men who having laid their hands underneath mine have sworn to put religion above the world and yet who, on going back to their homes, have plunged themselves into a vicious life so that they have nothing but the love of this world in their hearts, and whose eyes and hearts are impure and whose hands are never busy in doing any good deed and whose feet never stir for the doing of any virtuous act, are like rats that are brought up in darkness to live therein and to die therein. In heaven their names have been struck off the roll of my followers, and it is in vain that they look upon themselves as the members of this community, for in heaven they are not reckoned as such. He who does not listen to my admonition to really set religion above the world, to bring about a real transformation in his life, to be really pure of heart and mind, to completely cast off from his body the cloak of impurity and viciousness, to be truly sympathetic to mankind and sincerely obedient to God and to follow in my footsteps, having bidden farewell to all self-will—I liken such a person to the dog which does not quit the place where carrion is flung and which is infected with rotten and putrified carcasses.

“What? do I stand in need of men who only make a lip-profession and form a community round me for show? I say truly that if these men abandon me so that not a single person remains with me, my God will give me a people who will be better than these in sincerity and faithful devotion. It is a heavenly attraction. Some men repose greater trust in their own intrigues and plots than in God.

“Perhaps there lurks in their minds the idea that prophecy and Divine commission are merely human intrigues and that fame and honourable reception come by chance. There can be no idea more unholy than this, and such a man has no faith in God without Whose will not a leaf falls to the ground. Cursed are such hearts and damned are such minds. God will make such men perish in ignominy, for they are the enemies of Divine dispensation. Such men are really corrupt minded atheists. They are leading hellish lives and after death they will have nothing but the fire of hell.”

(Vol. XXVI R. R. 1927.)

The Teachings of the Quran and Gospels compared.

The Quran is a book in comparison with which all other guidance offered to mankind are of no account. The teachings of the Gospels were inspired by the spirit which descended like a dove, a feeble bird which can be seized and devoured even by an animal like cat, which is itself proverbial for its weakness. This is the reason why the Christians gradually fell into the pit of weakness and are now utterly devoid of spirituality. They placed their faith in a dove and are, therefore, undone. But the Spirit of God which brought the Holy Quran appeared in a majestic semblance and filled the whole space between earth and heavens. What a fine contrast between the two semblances of the Holy Ghost representing the Gospels and the Holy Quran respectively, a poor dove on the one hand and a grand and awful semblance on the other. If there are no outward and inward obstacles, the Holy Quran can purify a man within a week. If you do not flee it, it can make you like the prophets. There is no other book on the face of the earth which teaches its followers the excellent and hopeful prayer which the Holy Quran has taught in the very beginning. It tells them to pray for all the blessings which were granted before them to other people, to the prophets and messengers of God, to the faithful, the martyrs and the righteous. Let your enterprise be great, and do not reject that which the Holy Quran holds out to you, for it offers you

the rich blessings of God which were granted to the righteous before you. Has it not given you the kingdom of the Israelities and their holy temple? Do you doubt then, ye of little faith and low spirits, that it is not able to bestow upon you the spiritual benefits which were granted to the Israelities when it has made you the masters of all their temporal blessings? Nay, doubt not, for Almighty God has far higher blessings in store for you. He has made you inherit their spiritual and temporal kingdoms, but from your hands these shall not pass away into those of another people until the day of judgment comes. He shall never withhold from you the blessings of revelation and inspiration and of being spoken to by God, but shall confer on you all those Divine blessings which He bestowed upon any people before you. But if any one makes a daring fabrication against God and says that he receives the Divine revelation which he does not receive it, or that God has spoken to him when He has not spoken, I call God and His angels to witness that he shall perish, for he has spoken a lie against God and been insolent and presumptuous towards Him. Be ye afraid, therefore, for the curse of God is upon those who fabricate visions and revelations. They think that there is no God, but the punishment of God shall overtake them and their evil day lies in wait for them. Let your footsteps be guided by truth and sincerity and by righteousness and love of God, and let this be the aim and object of your life. The Word of God shall then descend upon whomsoever of you He will. But do not make it the desire

of your heart lest seeing your desire, the devil should tempt you and bring you to destruction. The service and worship of your Master should be your sole concern, and you must be engaged with all your faculties in keeping his commandments. Let your desire be to rise higher in certainty, not that you may be called inspired ones, but that you may be saved.

The Holy Quran has prescribed many holy commandments for you, one of which is that you should not set up with God other gods, for those who set up gods with God, never find their way to the fountain of salvation. Do not speak a lie, for lying is also a *shirk* (setting up gods with God.)

It has been said in the Gospels that you should not look on a strange woman to lust after her, and that you may do so otherwise, but the Holy Quran says to you that you should not look at strange women at all, neither with a good intention nor with a bad intention, for on such occasions a man is apt to stumble. The Quran enjoins upon you that you should cast down your looks when you meet a woman, and that you should not see her features except in so far as is unavoidable and that with a dim sight.

It has been said in the Gospels that you should not drink to excess, but the Holy Quran says to you that you should not drink wine at all, for if you do, you shall not find the way of God, nor will He speak to you, nor purge your hearts of

impurities. It tells you that wine is the innovation of Satan, and that therefore you should shun it.

It has been said in the Gospels that you should not be angry with your brother without a cause, but the Holy Quran says to you that you should not only suppress your own anger but also act upon *وتواصوا بالرحمة* and advise others to suppress their anger, and that you should not only be merciful yourselves but should also advise your brethren to show mercy to others.

It has been said in the Gospels that you should not put away your wife saving for the cause of fornication and should suffer every other impurity to which she yields but the Holy Quran says to you: *(الطيبات للطيبين)* "Good women only are for good men." It tells you that the pure and the impure cannot live together. If, therefore, any one's wife is not guilty of actual fornication but looks to lust on other men or yields to their embraces and goes through the preliminaries of fornication, though she may not have committed fornication actually, and discloses to others the parts of her body which should be concealed and is a mischievous woman, and hates the holy God who is your Lord, he should divorce her if she persists in her evil ways and does not repent of wickedness. She separates herself from her husband and is not flesh of his flesh, therefore it is not permitted him to live with her like a contended cuckold. She becomes like the flesh which is cor-

rupt and rotten, and must be cut off, lest if allowed to remain, it should corrupt the whole body and cause death.

It has been said in the Gospels that you should not swear at all, but the Holy Quran prohibits you only from vain swearing, for in some cases it is necessary to administer an oath to come to a decision. Almighty God does not wish to annihilate the means of proof, for it is His wisdom that has brought them about. It is natural that when there is no witness in a case, Almighty God should be called to witness.

It has been said in the Gospels that you should not resist evil in any case, but the Holy Quran does not like the Gospels teach you unconditional non-resistance of evil on every occasion. It says to you: *مِثْلُهَا جزاء سيئة سيئت منها فتن عفا و ا صلاح فاجره على الله* "The recompense of evil is only evil proportionate thereto, but if a person forgives under circumstances when his forgiveness without causing any harm is likely to lead to a beneficial result and render matters better, God shall be pleased with him and shall give him his reward." The Holy Quran neither justifies strict vengeance nor does it commend unconditional forgiveness on all occasions. It requires us to consider and weigh the circumstances of each case and adopt the course which is conducive to good. We should not punish or forgive in obedience to our impulses, but must exercise our judgment and act according to the propriety of the occasion.

It has been said in the Gospels that you should love your enemies, but the Holy Quran says to you that you should have no enemies in obedience to your own desires, and that your sympathy should extend to all. Your enemies are only such as are the enemies of your God, your Prophet and the Word of God. Invite even these to the right path and pray for them. To the individuals you should bear no enmity, but hate their evil deeds. Let all your efforts be to reclaim these men and make them mend their ways. Thus it says:—

اِنَّ اللّٰهَ يَأْمُرُ بِالْعَدْلِ وَالْاِحْسَانِ وَاِيتَاءِ ذِي الْقُرْبٰى

“Almighty God commands you to do justice, *i. e.*, good for good, and further, to do good even to those who have done no good to you, and last of all to sympathise with your fellow-beings with the kindness of kindred, with the kindness of a mother towards her child, for instance.” The person who does goodness to another is apt to remind him sometimes of the favor, and there sometimes lies hidden under it a sort of vanity. But when goodness proceeds out of a natural desire for sympathy, no such infirmity accompanies it. This is, therefore, the highest stage of goodness. This verse, moreover, calls attention to our duties to the Creator. In connection with this part of our duties *adl* or justice is that as a recompense for the numerous blessings which He has bestowed upon us, we should obey His commandments; *ihsan* or goodness consists in believing in Him with such a certainty as

if we were actually seeing Him; and *ita-i-zilqurba* or goodness out of a natural desire is that He should be worshipped and obeyed neither for love of paradise nor for fear of hell, but even if the abodes of bliss and torture were supposed to be non-existent, there should still be the same passionate love for Him, and the same complete submission to His will.

It has been said in the Gospels that you should bless them that curse you, but Holy Quran says to you that you should not bless or curse anyone out of your own desire, but first consult your heart which is the habitation of the glorious manifestations of Divinity as to the manner in which you should deal with such a person, and act according to the guidance of the voice of God that speaks within you. If you find that such a person is not cursed upon heaven, you must sympathise with him, lest in cursing him you oppose the will of God. But if the dictates of your conscience lead you to the conclusion that he is not excusable, you should not bless him, as no prophet of God has ever blessed Satan or declared him to be free from curse. But you must not be rash in cursing any body, for many suspicions are false and many curses fall back on a man's own head. Look before you leap and take good care before you do a thing. Seek assistance from God for you are blind. Do not proceed to do a thing in obedience to your desires, lest you should charge the just with iniquity and a man of truth with lying, and thus offend your God and bring to naught the good that you have done.

It has been said in the Gospels that you should not do your good deeds before men to be seen of them, but the Holy Quran says to you that you should neither do all your good deeds in public nor all in secret. When you consider it profitable to your own-self to do a deed in secret, you must do it in secret. But when you consider it beneficial to the public to do a deed in public, you must do it before men that they may see you, and be thus incited to follow your example and do good deeds like you. Your reward shall be double in such a case for in addition to the goodness you have done, you will thus enable those who are infirm and have not the courage to do a good deed, to follow your example and do the good which they have seen you doing. In short, Almighty God has Himself expressed the wisdom of the words *سراً وعلانية* (*i. e.*, you must give your alms in secret as well as before men), and indicated plainly that you should incite people to good deeds not only by your words and preaching, but also by your practice and example, for example is far more efficacious than precept in most cases.

It has been said in the Gospels that when you pray, you should go into your closet, but the Quran says to you that you should not always pray in secret, but occasionally you must pray openly before men and in the congregation of your brethren so that when your prayer is accepted, it may increase the faith of your brethren, and also that your example may lead others to pray to God.

The Gospels praise those who are poor, meek and lowly, as well as those who are persecuted and resist not the evil, but the Holy Quran says to you that humility, meekness and non-resistance of evil are no doubt, commendable virtues, but if displayed on the wrong occasion, these are evils. Your good deeds, therefore, should be marked by the propriety of the occasion, for every virtue degenerates into vice if not shown on the proper occasion. Rain is beneficial if it comes in time, but untimely rain is productive of loss. Mildness and severity, forgiveness and retaliation, blessing and cursing, and all other moral actions must be resorted to as the occasion arises for them. Be meek and humble but show not meekness or humility out of place. The Holy Quran, moreover teaches you that truly excellent moral qualities, not leavened with the poison of selfish desires, are only the gift of the holy spirit from above. You cannot acquire them by your endeavours until they are bestowed upon you from heaven. Anyone who claims morality independently of the heavenly gift granted through the holy ghost, puts forward a false claim. There is mud and dirt beneath the surface of his water, which come up upon the slightest agitation caused by selfish passions. Seek assistance from God every moment that your water may be cleansed from this mud and purified by means of the holy spirit. True and pure morality is a miracle of the righteous, in which the evil doers have no share, for those who are not devoted to God, are not granted power from on high, and it is impossible that they should at any time acquire

high moral qualities. Purify your connections with God. Give up vain mockery, derision, vengeance, obscene language, avarice, lying, wickedness, evil glances, worldly-mindedness, vanity disdain, self-approbation and all other iniquities, and you will get the assistance of heaven which will invest you with true morals. Unless you get the power from above which can draw you up, and unless the holy spirit enters into you which gives life, you are weak and grouping in darkness. Up to that time you are dead and there is no life in you. In this state you can neither withstand any adversity, nor can you save yourselves from vanity and pride if you are in well-to-do circumstances, and are under the control of Satan and your carnal desires. Your deliverance cannot be effected except the holy spirit which comes from your God, should turn your faces to virtue and righteousness. Make yourselves the sons of heaven, not the children of earth, and be the inheritors of light, not the lovers of darkness, that you may be safe from the ways of Satan, for Satan comes out in the night and cannot venture to make his appearance in the day. He is the old thief who walks in darkness. (Vol. I. R. R. 1902).

A new year's call to Christendom.

In the name God, the Munificent, the Generous. We praise Him and invoke His blessings upon His noble prophet.

A call to Truth.

“Tell them that if God had begotten a son then I should have been the first to worship.”

This appeal is addressed to the ministers of the Christian Churches in all humility and respect. Truly, if Jesus Christ (peace be on him) were really the Son of God or God Himself, then I should have been the first to worship him and to proclaim his godhood in all the land. And though I might have suffered harm and met with death, or been killed or torn to pieces for his sake, still I would not have desisted from calling the people to him and proclaiming his godhood. But, O my dear ones—may God have mercy on you and open your eyes—know you for certain that Jesus (peace be on him) was not God. He was only a prophet and nothing more than a prophet. And I swear by God's Omnipotence that I bear such a true love for him as is never possible for you to experience, and the glory in which I see him, it can never be yours to discern. There is not a shadow of doubt that he was one of the beloved and approved prophets of God one of those upon whom a special blessing descends from God, one who is purified by God's own hand. But never was he a God or the Son of God. I say not this from myself, but from God, the Master of the

Earth and the Heaven, Who has manifested Himself to me and made me the Promised Messiah of the latter days. He has spoken to me saying that the truth is that Jesus Son of Mary was neither God nor the Son of God. He has spoken to me saying that the prophet who came with the Quran and invited men to Islam was a true prophet and that it is he at whose feet lies salvation, and that without obedience to him never, never can any soul attain to any spiritual illumination. And when my God made manifest to me the rank, the dignity and the greatness of that prophet a thrill came over me and a shaking fell on my body, for while men had exceeded the proper bound in their praise of Jesus, so much so, that they had made him a God, they had failed to recognise the dignity of the other Holy Prophet in the measure it ought to have been recognised, and have failed to this day to realise the proper height of his greatness. He was the one prophet who planted the seed of monotheism in so effective a way that to this day it has not again been lost. He was the one prophet who came at a time when the whole world had gone astray and left it when like a sea he had flooded the earth with the truth of the Unity of God. He is the one prophet on whose behalf, God in all ages has been manifesting His jealousy and showing thousands of miracles and signs to corroborate his truth. Similarly, in this age God's jealousy has been awakened and awakened more than in any previous age, because now the said Holy Prophet has been much traduced. He has accordingly sent me as the Promised Messiah, so that I may

bear witness to the world regarding the truth of that prophet. If my claim were-unsupported by evidence, I were surely an impostor. But God, by His signs, has borne witness to my truth, such, that from the East to the West and from the North to the South, the like of them cannot be found. The dictates of justice and godfearingness, therefore, require that men should accept me and all my teachings. God has shown such signs in proof of my truth that if the same had been shown to those people who in former days met with death by fire and flood and storm, they might have escaped their doom. But to what should I liken the people of this age? They are like that wretch who has eyes but would not see, who has ears but would not hear, who possesses intelligence but would not understand. I weep for them and they smile at me. I offer them the water of life, while they cast fire at me. God has manifested Himself to me not by His words alone, but also by His works. He has shone upon me and has manifested and will manifest, for my sake, such works as are never manifested for any, save that he is a recipient of special favour. Men abandoned me but God accepted me. Who is there who can rival me in producing such signs? I have been made manifest so that God may be made manifest through me. He was like a hidden treasure, but now by sending me He has resolved to seal the mouths of the atheists and disbelievers who denied His existence. But to you, dear ones, who seek the true God, I bear the glad tidings that the true God is He, Who revealed the Quran, and Who has shone upon me and is ever with me.

Ye, Ministers of the Christian Churches!

I adjure you in the name of that God, Who sent down Jesus the Christ, and remind you of and adjure you by that love which you claim to bear to him, whom you call Jesus Christ, the son of Mary, that you for once do carefully go through my book "The Haqiqat-ul-Wahi," letter by letter from beginning to end. And should any learned man, in good faith, ask for the book and vouch that he would carefully study the same from beginning to end then I am prepared to send the book to him free of cost. And if the book fails to bring him conviction then I entertain every hope that God would show him some other sign, because He has promised that He would fulfill His signs upon this age. And with this I conclude and pray that God may be with those who seek truth—Amen.

MIRZA GHULAM AHMAD.

20th March, 1897.

Qadian Dist. Gurdaspur.

NOTE:—For further information, write to the Head of the Ahmadiyya Movement, Hazrat Khalifatul Masih, Qadian, Punjab, India.

JEHAD OR RELIGIOUS WAR.

There is not the least truth in the assertion that it is the time for resorting to the sword and gun for spreading the true religion and righteousness. The sword, far from revealing the beauties and excellences of truth, makes them dubious and throws them into background. Those who hold such views are not the friends of Islam but its deadly foes. They have low motives, mean natures, poor spirits, narrow minds, dull brains and short sight. It is they who open the way to an objection against Islam, the validity of which cannot be questioned. They hold that Islam needs the sword for its advancement and thus brand its purity and cast a slur upon its holy name. The religion that can easily establish its truth and superiority by sound intellectual arguments, heavenly signs or other reliable testimony, does not need the sword to threaten men and force a confession of its truth from them. Religion is worth the name only so long as it is in consonance with reason. If it fails to satisfy that requisite, if it has to make up for its discomfiture in arguments by handling the sword, it needs no other argument for its falsification. The sword it wields cuts its own throat before reaching others'.

If it be objected that sword was resorted to by early Islam and hence the legality of *Jehad*, we say the objection is based upon ignorance of early Islamic circumstances. Islam never allowed the use of the sword for spreading the faith. On the other hand, it strictly prohibits compulsion in matters

of faith. It has the plain injunction لا إكراه في الدين "There shall be no compulsion in religion." Why was the sword taken in hand then? The circumstances under which the measure had been resorted to have nothing to do with the spread of religion; they are connected with the preservation of life. Briefly, they are as, follows:—

The savage inhabitants of the desert of Arabia, who could hardly distinguish right from wrong, conceived a hatred towards Islam in its earliest days and became its bitterest enemies. The reason of this hatred may be easily conceived. When the Unity of God and Islamic truths were preached openly to idolatrous Arabs and convincing arguments against idol worship were impressed upon their minds and they were told how degrading it was for the noblest of God's creatures to bow submission to stones, they found themselves unable to meet the adherents of the new faith upon argumentative ground. The exposure led to a motion in favour of Islam among the more reasonable of them. The ties of relationship were cut asunder, the son parted from his parents and brother from his brother. This exasperated them the more and they saw plainly that if their fathers' false religion was to be saved, excessive measures must be taken to stop the ingress into the new religion. The new converts to Islam were therefore violently persecuted and no efforts were spared to block the way to the new faith. Those acquainted with early Muslim history know full well what barbarous and cruel

treatment was meted out to the early converts, and how many were murdered in cold blood. But these harsh measures did not prevent people from the acceptance of truth, for even a superficial glance is enough to convince a man of the reasonableness and purity of Islam as against idolatry. At length when the implacable foes of Islam saw that severe persecution availed but little and that their ancient religion was threatened to be swept away in the current of Muslim reason, they planned the death of the Prophet himself. But their designs were frustrated. Almighty God saved His Messenger and took him to Medina. The unbelievers, however, could not rest in their homes so long as they heard that the religion they had persecuted was gaining ground in another place. They pursued the Muslims to their new abode, and nothing but their extirpation could satisfy them. What could Islam do under circumstances but defend itself? For what fault were Muslims to be mercilessly butchered and not allowed to protect their lives? Why should not the inveterate persecutors have been brought to retribution and just punishment? The Muslim battles were therefore not undertaken for gaining converts but to protect innocent Muslim lives. Can an unbiassed judgment accept the conclusion that Islam was unable to prove its reasonableness as against savage Arabs? Can an unprejudiced mind believe that men who had sunk down so low as to worship images and lifeless things and who indulged in every manner of vice, could yet vanquish the noble religion of Islam on intellectual grounds, and that

failure in proof led it to resort to the sword for increasing the number of its followers? Those who have advanced such objections against Islam have been guilty of grave injustice, in as much as they concealed the true state of facts.

It is, however, true that the Musliman *Maulvis* and the Christian Missionaries are equally to blame for this unjust charge against Islam. The ignorant *Maulvis* while pretending to support Islam have by their repeated inculcations ingrafted the false doctrine of *Jehad* upon the minds of the unenlightened public who were misled by the *fatwas* of the *Maulvis* on the one side and the objections of the Christian Missionaries, whom they took for learned men on the other. The doctrine of *Jehad* being thus supported by the evidence of two opposing witnesses, its validity could not be questioned by the masses. Had the Missionaries taken a different course and with true honesty declared that the *fatwas* of the *Maulvis* were based on ignorance of the early Islamic history, and that the circumstances which then rendered an appeal to arms necessary for Muslims, did not exist any more, the idea of *Jehad* would long since have been eradicated from the face of earth. But they never looked to the consequences and a misdirected zeal for their own religion cast a veil over their judgment in grasping the truth.

It must also be stated here that permission for self-defence and murdering the enemies of Islam was not given

to the Muslims until the Arabs had, on account of their excessive oppressions and outrages and innocent bloodshed, rendered themselves culpable and liable to be punished with death. But a clemency was even then shown to such of them as embraced Islam. The unity of religion established a relation of brotherhood and all past wrongs were forgotten. It is here that some opponents of Islam have stumbled and from this drawn the conclusion that the new religion was forced upon the unbelievers. In fact, the case is just the reverse what the objectors have thought. There is no compulsion here; it was a favour to those who had rendered themselves liable to death. It is apparently absurd to take this conditional mitigation of just punishment for compulsion. They deserved to be murdered, not because they did not believe in the mission of the Prophet, but because they had murdered many an innocent soul. The extreme penalty of the law was upon them, but the mercy of the Gracious God gave them another chance of averting this merited capital punishment. He knew that during the long years of opposition the Islamic truths had been brought home to them and they well understood the futility of idolworship, therefore His mercy offered them an opportunity, even after the sentence was justly pronounced against them, for imploring His pardon and the forgiveness of their sins. This clearly shows that it was not the object of Islam to put any unbeliever merely as such to death, but that it was willing to forgive even when the criminal was found deserving of death.

Islam had to grapple with other difficulties. Religious prejudice was so strong at the time that if a member of any tribe adopted the faith of Islam, he was either put to death or threatened with it, and persecution was so severe that life seemed a burden to him. Islam had therefore to face the difficulty of establishing freedom of religious exercise and for this noble object it had to undertake wars.

The early wars of Islam fall under either of the above headings and it never took the sword for its own propagation or for any other purpose. Attempts were made to blot out its very existence and therefore it had to struggle for its life. It did not take up arms of its own accord but was compelled to do so. It had to defend itself and repel the dangerous foe. Later on, when its true principles were forgotten, the doctrine was read in a different light and ignorance looked with pride upon a hateful course of life. But the fault can in no way be attributed to Islam. The source from which it flows is pure and undefiled. That this doctrine has been identified with Islamic teachings by shallow-brained zealots who do not care for the life of man even so much as man should care for the life of a sparrow, cannot be questioned. But the innocent blood that has been spilt in the past does not satisfy them. They have yet a bloody *Mahdi* in store for the world and would like to exhibit the ugliest picture of Islam before all nations, that all people may know that Islam has always had to resort for its propagation to compulsion and the sword, and

that it has not a particle of truth in it to gain its conquest over hearts. It seems as if the holders of these views are not satisfied with humiliation and decadence which Islam has already suffered, but must bring it still lower and subject it to yet more disgrace. Those men are a reproach to Islam. But God now wills that Islam should not be branded with reproaches and remain under a cloud any more. It is already so distressing to find that its opponents who have not taken the trouble to investigate matters for themselves, have it impressed upon their minds that Islam has from its very beginning been employing the sword to add to its numbers.

It is high time that all these base charges should be cleared from the face of Islam. If the *Maulvis* unite to uproot the evil from the midst of the Muslims, they shall have done a lasting good to, and conferred a blessing upon, their co-religionists. Such an exposition of the doctrines of Islam will further reveal the excellences and beauties of that religion to the general public, and the aversion which opponents have conceived on account of misconceptions shall be turned into admirations. The clouds of dust being cleared, they shall then be able to get their light from that source of light. It is evident that no one can approach a bloody murderer. Every one fears him, woman and children tremble at his sight, and he looks like a mad man. An opponent of an alien religion cannot even pass a night with him lest he should choose to be a *Ghazi* at the cost of his life. Such

events daily occur among the ignorant frontier people, and a single bloody deed is deemed sufficient to entitle the murderer to paradise and its manifold blessings. It is a shame for Muslims that alien races cannot safely live as their neighbours. They cannot trust them for a single moment and hardly expect any good in times of need. They do not deem themselves safe among them and shrink at the hidden belief of *Ghaziism*.

An instance of this occurred lately here at Qadian. On the 20th of November last a European came here. Just at that time a number of my followers had assembled together and the conversation was upon a religious subject. The traveller stood apart from the assembly and was addressed in polite words. It appeared that he had been to Arabia and other Muslim countries, and that he came here with the object of taking my and my followers' photographs. As a guest he was asked to stay for a few days, but it appeared that he was apprehensive. He stated that he had seen many Muhammadans who had committed atrocious deeds of murder against Christians. He mentioned several specific instances in which such cruelty had been shown. It was then explained to him that this, the Ahmadiyya sect of Islam, abhorred such doctrines and hated their adherents. It had set before itself the noble object of uprooting the evil. Upon this he felt satisfied and stayed here for one night.

There is a lesson in this story for the *pro-Jehad Maulvis*. The growth of such horrible doctrines among the Muslims has done lasting injury to the cause of Islam, and created an abhorrence for it in the hearts of other nations. They have no confidence in their sympathy so long as the dangerous doctrine of *Jehad* finds favour with them. They cannot form a favourable opinion except of such of them as do not lead strictly religious lives and are not very scrupulous about their religious beliefs. For all these misunderstandings none but the Muslim themselves are responsible. The blame of depriving a whole world of the recognitions of Islamic truth, lies at the door of the *Maulvis* who taught doctrines repulsive to the nature of man. How could the religion be from God, whose teachings needed the flash of the sword to get an entrance into the human heart? Such considerations were enough to keep back people from the acceptance of truth. The true religion is that which on account of its inherent property and power and its convincing arguments is more powerful than the keenest sword, not that which depends upon steel for its existence.

Such are the evils that call for a Reformer. Casting a glance at the internal state of Islam, we meet with sad disappointment. It is a ghastly picture. The sun has undergone an eclipse, the greater part being already darkened. The social relations of the Muslims are deplorable. Traditions have been fabricated that act like poison upon their

moral conditions and break the Divine laws. The most sacred rights which Divine law has given to man are those relating to life, property and honour. We are commanded not to kill man, not to commit an outrage upon his honour, and not to seize his property dishonestly. But some Muham-madans have broken all these commandments. They take away the life of an innocent person and never shudder at the inhumane deed. Empty headed *Maulvis* have circulated *fatwas* to the effect that it is lawful to seduce or seize the women of unbelievers or heretics, and to steal or misappropriate their properties.

How dangerous is the condition of the religion that is full of so many evils and whose pretended religious leaders, instead of acting in obedience to the dictates of their conscience, follow their sensual desires and palm off their own erroneous views as holy doctrines taught by God and His Prophet. These are wolves in lamb's clothing and deceive the people. They act like poison and say they are an antidote. They are an enemy to society and an enemy to Islam. Their hearts are void of grace and sympathy but they conceal themselves. They put on the mask of preachers but have in view the indulgence of their own carnal desires. They come into mosques like saints, but their character is black with diabolic deeds. These infamous characters are not limited to any particular country or town or sect, but may be found in every Muslim country. They pretend to be the

religious leaders of the people and expositors of the doctrines of their religion. They call themselves *Maulvis* and assume saintly airs so that they may pass for godly men. Their deeds however, reveal their true character. They do not like that true righteousness and true sympathy be spread in the world for they consider that a loss to themselves.

In short, the way of Islam is blocked with numerous difficulties. The souls are dead and do not respond to the call of virtue. The golden mean which Islam taught as the guiding rule of life has been given up, and Muslims have gone to extremes. There are those among them that prostrate themselves before tombs and make circuits around them. They regard the departed souls of their spiritual guides as having full control from God over the affairs of humanity. Every religious order has a tomb in connection with it which is worshipped by the disciples at the instance of the Head. (Vol. I. R. R. 1902.)

“Bear well in mind that the time of religious wars is now gone. The battles fought by the Holy Prophet were not meant to compel people to accept the religion of Islam, but they were fought in self-defence. When the Muslims were very severely persecuted and turned out of Mecca and many had been killed, then it was that Almighty God commanded the Muslims to take the sword in self-defence. But such is not the case now. We are living in peace and

security. Islam is now attacked with the pen and not with the sword, and therefore it is the pen which the Muslims should now take in hand to meet their opponents' attacks. For, Almighty God says in the Holy Quran that we should make preparations for defence similar to those which our opponents make for attack. Now the unbelievers are not mustering forces to crush Islam, but they are writing books against it, and therefore we should adopt a similar line of defence. Very fortunate and blessed is the man whose heart is pure and whose true desire is the manifestation of the glory and majesty of God, for Almighty God prefers him to others. As to those who oppose me God alone will judge between them and me. He knows what is in our hearts, and He sees whose heart is devoted to the attainment of the objects of this world and who it is whose heart melts solely for the sake of God. Remember that you cannot make any spiritual advancement until your hearts are purified of every dross. But when there is purity in the heart, there is also generated with it the power which enables a man to make spiritual advancement. Consider how the Holy Prophet when quite alone and helpless was commanded to proclaim to the whole world: "O ye people! I am a Messenger of God to you all." Who could think at the time that these words would ever be fulfilled? Yet the success which crowned his efforts is the most marvellous that the world has seen. It was from among his deadliest enemies that his devoted followers came. This leads us to hope that even from among these

people men will come out who will combine true purity of heart with an entire submission to Divine will.

(Vol. IV R. R. 1905.)

‘Listen to me for I have come to deliver to you the Command of God that *Jehad* with the sword is now at an end but the real *Jehad* yet remains and much must still be done for the purification of the soul. I do not speak these words myself but such is the will of God. Consider these words Yazulharb spoken of the Promised Messiah in the Sahih-Bukhari, i. e. the Messiah shall put an end to religious war. I, therefore, give the word that those who follow me, should withhold themselves from such deeds. Let them cleanse their hearts of all moral defilement and advance in fellow feeling and sympathy for the oppressed. They should exert themselves to spread peace over the earth, for thus would they propagate their faith.’

The British Government.

“It is only through His grace and goodness that Almighty God has placed us under a Government which has granted religious liberty to all its subjects. It is due to the liberty granted by this Government and to its justice that our opponents cannot give a practical turn to their hostility against us (the Ahmadiyya Propaganda). If it had been in their power, they would have annihilated us, but on account of their inability to do so, they only grind their teeth in wrath and despair, for they are unable to execute their designs. When I remember the hardships and persecutions suffered by the early Muslims, and then see what a kind-hearted Government God has sent to protect us from such persecution, my heart overflows with thanks to the Almighty for His unbounded grace and kindness towards us. How merciful and gracious is our Lord, for when He wished to establish a heavenly dispensation in the days of the decline of Islam, He placed it under a peaceful Government. I do not say this to please any body: it is hypocritical to do so, and I hate hypocrisy and have come to deal a death-blow to it. Facts compel us to praise this Government and to be grateful to God for His blessings. Consider only one fact, *viz.*, the peace and freedom with which we are doing our own work under the Government. We have been propagating the doctrines of the Movement for more than twenty-five years, and the Government has not in the least degree interfered

with our work. We have published thousands of pamphlets in America, England and other European countries among respectable persons inviting them to accept our holy faith. A book was even sent to Her late Majesty the Queen Empress, and though this book contained an invitation to the Queen to accept Islam, yet Her Majesty or the Government was not in any way offended at it and another copy of the book was sent for. By placing us under such a Government, Almighty God has shown that it is His will to make this propaganda successful, for no where else could we carry on our work with this freedom. Had we been at Mecca innocent blood would have been shed every day by religious bigots, nor could we do our work at Medina or Constantinople without persecutions on the part of the authorities. The cruel murder of two of our friends at Kabul shows the truth of these remarks. They did not rebel against the Government of the country or commit homicide or any other crime under the penal code; they only spoke against the doctrine of *Jehad* and the advent of a *Ghazi* Mahdi. They did not say anything against Islam and were murdered by a Muslim Ruler, while we publish writings against Christianity day and night and Christian Government does not even prohibit us from doing so. They were good, righteous and silent men. Moulvi Abdul Latif especially was very silent, but some selfish person informed the Amir of his doctrines and excited him saying that he opposed *Jehad* and some other doctrines held by the orthodox. It was for this fault only that he was stoned to

death in such a cruel manner that the hardest heart melts to tears at the mention of the cruelty.

“Look at the British Rule now. For thirty years, more or less we have been writing against the Christian religion. We tell the Missionaries and other Christians plainly that they are in a serious error in holding the Christian religion to be true. We tell them that Trinity and Atonements are false doctrines, that Islam is the only true religion and the only means of attainment of salvation, and that the Holy Prophet Muhammad, may peace and the blessings of God be upon him, is the most excellent of all prophets of God and Divine union cannot be attained except through him, but we are never arrested for saying these things against a Christian Government, nor have the authorities ever asked us why we propagate our religion so openly. If we do not praise the Government for all this freedom and peace which it has granted to us, we are ungrateful to God for His gifts and guilty of a great sin. We have shown the errors of the Christian religion in the strongest words, but the Government has in respect of religious liberty shown wonderful neutrality. It has not withheld from us any right which it has given to the Missionaries of its own religion, and all the religious sects have the same freedom of opinion and freedom of propagation granted to them.

“Though the Government has granted equal freedom to all sects and communities, yet its presence in this country

is one of the signs which Almighty God has manifested for us particularly. The tree which it is the will of Almighty God should grow and give fruit is planted by Him in a place where its growth is not hampered in any way, but the tree whose growth He does not like is planted in a place where it soon withers away. Now the seed of this heavenly dispensation which Almighty God has sent me to establish has been sown in a land which is suitable for its growth, and no calamity can sweep it out of existence here. It is to a very large extent quite safe from its enemies. And as it is the British Government which has been made an instrument by Almighty God in the granting of these blessings, it behoves us, when we thank God for His gifts to express our gratitude to the Government also, for Almighty God says in the Holy Quran, "Is aught but goodness the reward of goodness?" It does not mean that you should do goodness in return for goodness only when the party concerned is a Muslim, and not when he belongs to any other religion. Such conduct Islam severely condemns. My advice to all my followers is that they should hate the narrowminded and fanatic *Mullas* who shed innocent human blood under the guise of religion, and perpetrate the blackest deeds under the cloak of piety. They should value the Government and show their gratefulness to it by their loyalty and obedience. For, the man who is not thankful to men cannot be thankful to God." (Vol. VI R. R. 1907.)

You have heard the judgments of the Muslims theologians who are your opponents. They hold that you deserve to be murdered for your doctrines, and in their sight a dog deserves to have mercy shown to it but you do not deserve it. The *fatwas* of the whole of the Punjab and India, nay of all the Muslim countries regarding you, are that you deserve to be murdered, and your murder, the extortion of your property, the taking away of your wives by force, and the disgracing of your dead bodies by not allowing them to be buried in Muslim grave yards are not only according to their judgment permitted by the law, but are deeds of the highest merit. It is the English whom the people call *Kafirs* who protect you from your enemies who thirst for your blood and it is for fear of their sword that you are saved from being murdered. If you doubt these words, then go and live under another government and see how you are treated. So bear in mind that the English Government is a mercy for you and a blessing. It is the shield which protects you, therefore you also prize this shield with all your heart and soul. Englishmen are a thousandfold better than the Muhammadans who are your bitter opponents, for they do not declare that you deserve to be murdered nor do they wish to dishonour you. Not long ago, a Christian Missionary prosecuted me for abetment of murder in the Court of Captain Douglas, but that wise and just Deputy Commissioner having come to know that the case was entirely false and got up, acquitted me honourably and even asked me if I desired to

prosecute those who had fabricated false evidence against me. This is an example showing how the dealings of the English are based on justice and equity.

Bear in mind also that there is [nothing] so discreditable to Islam as the doctrines of *Jehad* which is imputed to it. A religion whose teachings are excellent, and to manifest whose truth Almighty God shows His signs does not stand in need of the sword to propagate it. In the time of the Holy Prophet the persecutors of the Muslims attacked them with the sword and were bent upon blotting out Islam with the sword from the face of the earth. Therefore, those who took up the sword were destroyed with the sword and the Holy Prophet was compelled to fight in defence of the Muslim society. But such doctrines as that the Mahdi would come with the sword and fight with and vanquish the Christian Kings are mere fabrications, and their propagation is only corrupting the heart of our Muslim opponents. Those who hold such doctrines are dangerous to the peace of society and they may at any moment excite the ignorant masses to insurrection. Therefore, we exert ourselves to our utmost to deliver the Muslims from the errors of such dangerous doctrines. Rest assured that a religion which is devoid of sympathy with fellow beings cannot be from God. God teaches us that we should show mercy to those on earth that Heaven might show mercy to us. (Vol. VI R. R. 1907.)

Sir Fredrick Cunningham, once Commissioner and Superintendent of Peshawar Division, wrote in 1900 to the Founder of Movement: "So far as I can judge, it appears to be a just and enlightened exposition of the doctrines of Islam, and is equally creditable to your learning and judgment. I have no doubt such a statement from a teacher of your reputation will be welcomed by all good Muhammadans as a vindication of their faith, and as proof that Islam does not countenance crimes which ignorant and wicked men may commit under the cloak of religion. I should be glad to see your *Resala* and *fatwa* widely distributed in Frontier districts."

(Vol. VI R. R. 1907.)

An Extract from Punjab Census Report.

Mr. Ross thus concludes his remarks on the Ahmadiyya Movement in Punjab Census Report for 1901: The sect, however, emphatically repudiates the doctrine that the Mahdi of Islam will be a warrior, and relies on *Sahih Bukharee*, the most authentic of traditions, which says, that he shall wage no wars but discontinue war for the sake of religion. *In his voluminous writings the Mirza has combated the doctrine of Jihad and the sect is thus opposed to the extreme section of the Ahl-i-Hadees,*

An Extract from Bombay Census Report.

After laying down some excellent rules of conduct for his disciples, he (The Founder of the Ahmadiyya Movement)

explains his reasons for naming the sect "the Ahmadiyya," by referring to the two names of the Prophet, the "Jalali" name Muhammad, significant of his triumphant career, and the "Jamali" name Ahmad, pointing to the peace and tranquility that he was to spread in the world. By denouncing the doctrine of Jehad and all crimes of violence committed in the name of religion, the Imam claims that he and his disciples can be fitly described as "Ahmadiyya." (Census of India, 1901, Vol. IX, Bombay, Part I.)

Copy of a letter No 938, dated the 1st March, 1922, from the Chief Secretary to His Royal Highness the Prince of Wales, to the Home Secretary, Ahmadiyya Community Qadian, Punjab.

I am commanded by His Royal Highness the Prince of Wales to acknowledge with thanks the address of welcome received from the members of the Ahmadiyya Community through the Government of the Punjab.

His Royal Highness has read with interest the account given in address of the origin of the Ahmadiyya Community and looks forward to reading the fuller history of the Community in the very handsome volume presented to him by subscription among the members. His Royal Highness much appreciates the feeling, which has prompted so many

thousands of your co-religionists to contribute towards this presentation and his pleasure in receiving this token of loyalty is the greater because he learns from His Excellency the Governor of the Punjab, that throughout the great war and in the difficult times that followed, the Ahmadiyya Community have distinguished themselves for a steadfast attitude of loyalty both towards the Throne and to the Empire.

I am commanded to assure you that, in view of this record the community may always count upon the warm regard of His Royal Highness.

(Sd.) D. MONTMORENCY.

Copy of the letter, dated the 16th January, 1921, from the Private Secretary to the Viceroy, to Mirza Bashirud Din Mahmud Ahmad Head of the Ahmadiyya Community, Qadian, Punjab.

I am commanded by His Excellency the Viceroy to acknowledge the receipt of your letter dated the 1st December, 1920, on the subject of the present political unrest and to compliment you on this moderate and well thought out representation. I am at the same time to say that the Government of India much *appreciate the loyalty and assistance rendered in the past by the members of the Ahmadiyya community.*

*

*

*

*

*

Finally I am to express regret if discourteous treatment has been accorded to members of your community by certain Government officials and to say the Punjab Government is also being addressed on this subject and that it is the earnest desire of the Government to avoid such misunderstandings and mistakes on the part of their officers. I am to request that you will be so good as to bring to the notice of that Government incidents of a similar nature in future.

Copy of the letter No. 1122, dated the 22nd April, 1919, from the Private Secretary, Lieutenant-Governor of the Punjab to Mr. Sher Ali, Secretary of the Ahmadiyya Community, Qadian.

I am desired to acknowledge, with thanks the receipt of your letter of the 19th instant and to say that His Honour is very glad to have the valuable collection showing the tenets and aims of the community which have not unfrequently been misrepresented in the past.

Copy of the Punjab Government Press Communiqué dated the 3rd May, 1919.

The Punjab Government has received a report on the activities of the Ahmadiyya Community of Qadian in representing disturbances and in keeping apart from all participation in any of the unlawful agitations which have disfigured the Punjab.

The Community have been exhorting all their followers to have nothing to do with the movement and their efforts are reported to have been entirely successful.

Extract from His Excellency Lord Reading's speech in reply to the Address presented by the Ahmadiyya Community on 23rd June, 1921.

"I have listened with very deep interest to the account of the origin and growth of your Community and have heard with real satisfaction of the loyal services which your Community has been able to render to the King-Emperor. Let me say that I was impressed on the introduction of your members, by finding so many representatives of different professions of different avocations of life, and in particular may I be permitted to say how pleased I was to find that among the members of this Deputation to-day were two sons of the Holy Founder of your religion. And again let me add that it was a special satisfaction to see amongst you so many who, by their costume, by the uniform they wear, and the medals upon their breasts, are clearly ready to defend with their lives in future, as they have done in the past, whenever the necessity may come, the loyalty that they owe to their King-Emperor."

"The services of your Community, let me assure you, are not less appreciated by me than my predecessor. I congratulate you heartily on the spirit of loyalty which you have dis-

played sometimes in the face of very great difficulties as well as on the measure of assistance which you have been able to render."

"For myself I am encouraged by your support."

Extract from His Excellency Lord Irwin's speech in reply to the address presented by the Ahmadiyya Deputation on 25th February 1927.

"I greatly appreciate your whole-hearted expression of good-will and loyalty to the Crown, and I am sure that these feelings will continue in the future as in the past to inspire the thought of your Community."

"The brief review which you have given of the early history and expansion of the Ahmadiyya Community is enough to remind me of the deeply interesting life story of your founder, his studious early years, his powerful expositions of doctrine, and the other influences which gathered round him his first band of devoted followers. The growth of your Community since that day, in the short course of one generation, is the measure of the belief which as a body you have reposed in the teachings of your founder and his successors."

"It is gratifying to me to see in your deputation today a number of soldiers who have served in His Majesty's forces.

Once again I thank you, gentlemen, for the renewal of your assurance that the Ahmadiyya Community takes pride

in its steadfast loyalty to the British Government, and I am happy to know that the representative of the King-Emperor in India may count on your steadfast assistance and support in meeting, and I trust solving many of the difficult problems by which this country is confronted."

Decision of the Patna High Court, dated December 21st, 1926 in Civil Appellate case—Hakim Khalil Ahmad vs. Malik Israfil, published in Patna Law Journal Page 108, Vol. II.

"The Ahmadis are Muhammadans notwithstanding their pronounced dissent from orthodox opinion on several important articles of the faith."

"The Ahmadis are entitled to enter a mosque if they please."

Decision of the Madras High Court case—Narantakath Avullah vs. Parakkal Maumu and others,—published in The Madras Law Journal Reports, Part XX, page 663.

1923 Mad. 171. Before the Honorable Justices Sir Oldfield and Mr. Krishnan.

"An orthodox Muhammadan does not by merely joining the Ahmadiyyan sect, become a *murtad* or apostate from Mohammadanism and his marriage with his wife is not thereby dissolved."

*Per Justice Mr. Krishnan:—*The Ahmadiyans are in my view only a Reformed Sect of Mohmadans."

The Message of Peace.

(This is a Paper written by the Holy Founder of the Ahmadiyya Movement during the last two or three days of his life and was read out to a large gathering of educated Hindus and Muslims in the Town Hall of Lahore on the 21st June 1908 Hon. Mr. Justice P. C. Chatarjee was in the chair.)

My God Almighty! My Guide beloved! Guide us into the path by which Thy truthful and sincere servants find Thee, and save us from the ways of those who seek only to gratify their passions of revenge or hatred, or their greed for the things of the world!

And now, friends, all of us whether Hindus or Mussalmans, are, notwithstanding hundreds of differences, one in believing in God as the Creator and Master of the world. Moreover our cause is common not only because we are all human beings, but also because, being inhabitants of one and the same land, we are related as neighbours to one another. It is but proper, therefore, that we should live as true and sincere friends, and sympathise with one another, in temporal and spiritual difficulties, and act as though we were parts of one whole, and limbs of one body.

BROAD SYMPATHY.

My dear countrymen, that religion is no religion which does not inculcate broad sympathy, nor does that man de-

serve to be called man who does not have a sympathetic soul within him. God has not withheld His bounty from any people. The powers and faculties which He bestowed on the ancient peoples of India, have also been bestowed on the Arabs, the Persians, the Syrians, the Chinese, the Japanese, the Europeans and the Americans. For all, the earth of God serves as a floor, and for the sake of all, the sun, the moon, and the stars give their light, and perform such other functions as God has charged them with. All of them derive benefit from the air, water, fire, earth and other things created by God, and all of them use the produce of the earth, its corn and its herbs, its flowers and its fruits. These liberal ways of God teach us that we also should do good to all mankind and should not have a cramped outlook, or a confined sympathy.

My friends, know it for certain that if any people should fail to honour the divine example, and fail to shape its conduct in accordance with this pure example, then that people shall soon be destroyed, and the evil consequences of its transgression shall be visited not only on itself, but also on its unborn generations. Ever since the world came into existence, the righteous ones of all lands have proclaimed that man survives by cultivating the fine attributes of God, and that both the physical and spiritual life of man depend on his conformity to divine morals from which all peace is to be derived.

GOD OF ALL THE WORLDS

The holy Quran opens with the very verse which teaches this broad doctrine. The first verse of the opening Chapter of the holy Quran says:

الحمد لله رب العالمين

i.e., "Glory to Allah, the Lord of all the Worlds." The 'worlds' include all the different peoples, different ages, and different countries. Opening the holy Quran with a verse embodying such breadth of view, is really a reply to nations who limit, each to itself, the universal bounty and providence of God, who regard other peoples as though they were not a creation of God, or as though, having once been created, they have since been forsaken and forgotten completely by Him. Jews and Christians, for instance, believe to this day, that all the prophets and teachers that have appeared in the world, have come only from among the Israelites. Towards other peoples, God has been so unfavourably disposed, that even finding them in error and ignorance, He has not cared or moved for them. Even Jesus, as the Gospels state, declared that he had been sent only to the lost sheep of Israel. If, as is said, Jesus was God, is it not amazing that being God, he should have understood his message, in such narrow terms? Was Jesus God only of the Israelites? Was he not God also of other peoples? Should He have shown such complete unconcern about the reform and guidance of other peoples?

NARROW DOCTRINES.

In short, Jews and Christians hold that all the Prophets and Messengers of God were raised from among the Hebrew race, and that the books of God were all revealed to members of their tribe. And Christians further hold that divine revelation ended with Jesus, and after him, man was to have no more experience of God. Beliefs similar to these are entertained by the Arya Samaj. Just as Jews and Christians regard the gifts of prophecy and revelation as the special privilege of the house of Israel, and consider other peoples unworthy of them, so the Arya Samaj believe that divine revelation never went beyond the confines of India. It is from out of this land, they hold, that the four *rishis* are raised, again and again. It is only the Vedas, which are revealed time after time, and Vedic Sanskrit is the only language set apart by God for the expression of His will.

EXCESSIVE EXCLUSIVENESS.

Thus Jews and Christians, on the one hand, and the Arya Samaj, on the other, do not regard God as the Lord and Cherisher of all the worlds. If such were not the case, there would be no reason why God, the Lord of all the worlds, and not of the Israelites or the Aryas alone, should have attached Himself, for all time, to a single people, in a way so obviously unfair and unjust!

It is to refute such erroneous doctrines that Almighty God

has opened the holy Quran with the verse, "Glory to Allah, the Lord of the Worlds." In many places in the holy Book, has He warned us against the belief, that prophets have been raised from out of only one tribe, or been sent only to one country. God has not ignored any people or country from the distribution of His spiritual bounty. And this is a point which in the holy Quran has been brought home by many appropriate examples. For, just as Almighty God has been providing for the physical necessities of every country, so also has He been providing for the spiritual sustenance of every country. In one place, for instance, the holy Quran says:

وَاِنْ مِنْ اُمَّةٍ اَلَّا خَلَا فِيْهَا نَذِيْرٌ

i.e., "There is not a people to whom a Warner has not been sent." (35 : 24.)

It needs no argument, therefore, to say that the True and Perfect God, in whom we must all believe, is the Lord of all the Worlds. His care is not limited to any particular people, or any particular age or any particular country. He is the Lord of all peoples, all ages, and all lands. He is the fountain-head of all grace, the source of all power, physical and spiritual. He nourishes all His creation, and on Him, depends everything that exists. His grace is universal, and is spread over all peoples, all countries and all ages. And it was so ordained, in order that no people might complain and say that God had poured down His blessings upon others

but not upon them, nor that others had from Him, Books to guide them, but not they, nor that in other times, He revealed Himself through revelation, signs and miracles, but in their time remained hidden. God made His bounty, universal and eternal, and displaysd such wide solicitude for mankind that not a people, nor an age was excluded from His physical and spiritual favours.

MESSAGE OF PEACE.

Divine bounty being so broad, it behoves us to imitate it. It is to invite you to do so, friends and countrymen, that I address you this appeal, entitled *Message of Peace*. In doing so, I pray with a most sincere heart, that Almighty God may inspire you with truth, convince you of the sincerity that lies within my heart, and lead you not to ascribe this friendly invitation to any special motive or selfish design on my part. Friends, life hereafter remains obscure to most people, and the secret of it is revealed only to those who are consecrated to higher things. But the good or evil that pertains to this life can be appreciated by everybody who cares.

We all know that unity can solve difficulties which it is impossible to solve otherwise. It does not become any of us, therefore, that we should refuse ourselves the blessings of unity. Hindus and Mussalmans are communities about whom it is impossible to say that either one of them can, at any time, turn the other out of the country. On the

other hand, the ties which unite them are so strong that it is impossible to cut them asunder now. If one of the two is visited by any general affliction, the other cannot afford to stand aside, with folded arms, but must suffer along with it. If one of them should seek, out of scorn and pride, to bring the other into contempt, it also shall be branded with the same contempt. And if one of them does not sympathise with the other, that one shall also suffer the evil consequences of this lack of sympathy. If an individual belonging to one of these communities does anything to harm the other, he behaves like one who cuts off the branch upon which he is himself sitting. Friends, you are now educated, and it is time you cleared your hearts of all hatreds, and advanced in mutual good will and friendliness; it is time that unkindness gave way to charity. The journey of this life resembles a journey through the desert undertaken in the burning heat of the sun. To mitigate the heat of the journey, and to quench the thirst on the way, what you need is the cold water of union and goodwill.

I invite you to peace at a time when peace is urgently needed. Disaster after disaster has come into the world. We have had earthquakes and famines, and the plague has not yet left us. Almighty God has even told me that if the world does not repent of its evil ways and does not forsake them all, disasters yet more terrible will visit our globe, and one disaster will not have left before another will have

appeared; and at length mankind, out of helplessness, will begin to ask what is going to happen. And many, under the strain of their suffering, will lose the balance of their minds. Beware, therefore, my fellow countrymen, and take care before the time arrives. Let Hindus and Mussalmans make peace between them. If one of them is doing to the other any wrong which prevents this peace, let it at once give up the wrong, or else it shall be responsible for all the ill feeling between the two.

RELIGIOUS DIFFERENCES.

It may be asked, How can there be unity when religious differences are making the gulf wider and wider every day? but I say in reply, a genuine religious difference should be inspired only by reasonable considerations. Why has man been endowed with reason, if he is not to see that what he believes or does is in accordance with reason, and the proclamations of empirical fact? As soon this is realised, it will be seen that minor differences cannot disunite us. Only those differences can disunite us which lead one party to vilify the honoured Founder of another, or which lead it to denounce the holy Book of another. And *apropos* this, all lovers of unity will be glad to learn that the teaching of Islam is not necessarily opposed to the Vedic teaching. Nearly everything that Islam teaches is to be met with in some one or another of the various Vedic schools. For instance, though the new Arya Samaj movement maintains, as a fundamental Hindu

doctrine that Vedic revelation, closed the door of all revelation, yet the great *Avatars* who have appeared since, in the Hindu faith, have shown by their very advent, that all revelation did not end with the revelation of the Vedas. Among these *Avatars* is the great Shri Krishna who is deeply revered in this country, particularly in the province of Bengal. Shri Krishna claimed to be the recipient of revelation. His followers indeed exalt him to the status of God incarnate, but there can be no doubt at all, that he was a prophet of his time and an avatar, and that he was favoured by God by the word of His mouth.

THE SIKH GURU BABA NANAK WAS RAISED AMONG THE
HINDUS TO BEAR WITNESS THAT ISLAM WAS A
DIVINE RELIGION.

In the latter days, the Hindu community had had Baba Nanak, the universally respected and honoured saint of this country, whose followers known as Sikhs number at least two million. Baba Nanak openly claimed to be the recipient of divine revelation, and evidence of his claim is met with in the *Granth*s, as well as in the various *Janam Sakhis*. In one of his *Janam Sakhis* he says that he had it revealed to him by God that Islam was a true religion. It was because of this that he went on pilgrimage to Mecca, and adopted all the tenets of Islam. It is also true that miracles and signs were witnessed at his hands, and there can be no doubt that he was one of those chosen and righteous servants of God, whom God

favours with the gift of His love. He was raised among the Hindus to bear witness to the fact that Islam was a divine religion. His sacred relics at Dera Baba Nanak, bear the clearest testimony to his profession of the Islamic *Kalima*, "There is no God but Allah and Muhammad is His Prophet," and those at Guru Har Sahai in the Ferozepore District, include a copy of the holy Quran. Who can then doubt that Nanak, who had a pure heart, and pure instincts, and who had exerted sincerely in the way of God, had divined the secret which remained closed to the view of the Pundits? By his claim to being the recipient of divine revelation, and by the signs which he showed, Guru Nanak completely refuted the doctrine which hold that there is to be no revelation, nor any signs of God after the Vedas. Nanak came as a blessing to the Hindus. He was, as it were the last *Avatar* of the Hindu religion who strove hard to rid Hindus of the hatred which they entertained towards Islam. But, to the great misfortune of this country, Hindus did not benefit much from the teaching of Baba Nanak. On the other hand, the Pundits persecuted this great man, for no other reason than that he proclaimed the truth of Islam, wherever he went. He had come to establish peace between Hinduism and Islam, but his voice fell on deaf ears. Had his teaching been heeded, differences between Hindus and Musalmans would have disappeared, and the two communities would have been a single community today. How much it grieves me to think that a great soul came into this world, and passed away! and alas,

ignorant men preferred to turn away from him. He showed, however, that the door to divine revelation can never be closed, and that heavenly signs are at all times manifested at the hands of His chosen servants. He also proclaimed that enmity to Islam was enmity to light that comes from heaven.

GOD SPEAKS EVEN NOW AS HE SPOKE IN THE PAST.

My own experience in the matter is the same. I can testify that revelation and experience of God have not been intercepted in our time. God speaks even now, as He spoke in the past, and He listens as He listened in days of yore, and none of His perfect and holy attributes has, or shall ever, become lapsed. For nearly thirty years, I have been favoured with the word of God. He has manifested hundreds of His signs at my hands, and these have been witnessed by thousands of men, and published in books and newspapers. There is not a people that has not witnessed one sign or another.

In the face of this strong and cumulative testimony, how can we accept the doctrine which the Arya Samaj unjustly attribute to the Vedas, that the door of divine revelation was closed with the revelation of the Vedas, and that mankind have since been left to learn on the legends of the past. The doctrine has wrought another mischief. For, it is because of this doctrine, that the Arya Samaj treat the books of all other religions, as fabrications of man. And this, in spite of the fact, that other books can furnish stronger proof of their truth.

They have the hand of God behind them, and have heavenly signs in their support. How can it be, that these books are not from God, while the Vedas are? Reason itself revolts against this exclusiveness. The Person of God is hidden behind veils and veils. And it is but meet that He should manifest Himself, in different countries, through different prophets, chosen from among different peoples. Man who is so easily given up to doubts, could have been saved from disbelief, in no other way.

It is impossible to conceive that God, Who is the Lord of the whole world, Who causes His sun to shine upon all people from East to West, and Who sends down His rain upon every tract of land, according to need, that this same God should, in matters spiritual, be so narrow-minded, as to limit His favours for ever to one people, one country, one language and one age. What logic or philosophy, there is in this doctrine, I fail to understand. Who would contend that God does not hate to hear and understand the prayers of men in their different languages, but hates to reveal His word in any language but the language of the Vedas. This is a mystery which no one has been able to solve. As for myself, I regard the Vedas free from any such teaching—which is not only repugnant to reason, but also ascribes favouritism and partiality to the Divine Being. The truth is that when a long time passes after the revelation of a book, its followers, out of carelessness or design, consciously or unconsciously begin to

make additions and alterations in it. As these interpolations come from different sources, they give rise to different schools and sects.

HINDUS AND JEWS.

The resemblance between Hindus and Jews in regard to their respective views concerning the scope of divine revelation is striking. Just as the Aryas believe the revelation has been limited to certain Arya tribes, in Arya Varta, and just as they say that revelation has had but one medium of expression—Vedic Sanskrit the language of God, so do the Jews regard their own tribe, their own language, and their own books, as the favourites of God. According to the Jewish belief, Hebrew is the language of God, the Israelites His favourite people, and any one who claims to be a prophet of God, but does not belong to their tribe or speak their language, is necessarily a false prophet. Striking as the resemblance is, there are other religions which lay claim to still older revelations, and have their views cramped by the same narrow outlook. There are, for instance, the Zoroastrians who regard their religion millions of years older than the Vedas, and suffer from the same narrowness of belief as the others. It seems to me that the idea of limiting divine revelation to one's own language, country or tribe is based upon sheer ignorance and prejudice. In earlier times, one people or country did not know even as much as that there were other peoples or countries in the world. It was but natural that

whenever a prophet appeared among a people, or a book was given to them for their guidance, they thought that they were the sole recipients of divine revelation and that whatever guidance God had meant to give to man, had been given once for all to them, and had been laid down in their book. This belief has been the source of many evils. In fact, the prejudice against other religious books and other religious teachers which this belief produced developed ultimately into all the racial and religious rancour that we find to-day. For a long time one people remained ignorant of another, and one country was a *terra incognita* for another, so much so that the learned men of India thought that the Himalayas were the boundary wall of the world, beyond which there was no human habitation. With the growth of knowledge and the advance of civilization, different peoples came to know about one another. But already the false beliefs relating to the appearance of prophets, and the revelation of sacred books, had taken deep root in the minds of men. Every people believed honestly and sincerely that their country alone was the seat of the manifestation of the glory of God. Barbarous passions ruled supreme. Those who dissented from current beliefs were dealt with by the sword, and no one dared to bring about peace and union between contending religions. Nor was it safe to try to cool down blood heated by ideas of self-glorification. Gautama Buddha tried to do this. He did not believe the Vedas to be the first and the last revelation of God, nor did He subscribe to the doctrine that divine revela-

tion was limited to any one country, people or language. By proclaiming this he dealt a death-blow to the pretensions of the Brahmans, who had monopolised the Deity for themselves and their country. Gautama was severely persecuted for this dissent from current beliefs. He was called an agnostic, and his teaching branded as Godless. Yet he was no more of an agnostic than those investigators of Europe and America who find themselves unable to accept the divinity of Jesus, being unable to conceive how God can ever be put on the cross. Thus was Buddha misrepresented. His opponents brought false charges against him and circulated false reports concerning him. At last he was expelled from his home India, and to this day Hindus look down upon the success which his teaching attained. But, as Jesus said, a prophet is not without honour save in his own country, Buddha attained marvellous success in his mission after he had gone to other countries. At present one-third of the human race is said to own his religion, the centres of its activity being China and Japan, though it has spread even as far as Russia and America.

SACRED BOOKS.

To revert to the original subject, when the followers of one religion were ignorant of religions prevailing in other countries, every community depended on its own book and its own creed as the sole repository of truth. When, therefore, the inhabitants of different countries began to have intercourse with one another, and when one people came to know the

creed followed by another, each found it difficult to approve of the alien creed. Fancy had invested every religion with certain peculiarities and excellences, and it was no easy task to divest it of the imaginary excellences which it was assume to possess. Consequently, the adherents of every religion gave themselves up to the task of refuting rival religion. The followers of Zoroaster, for instance, affirmed that there was no religion comparable with theirs, that prophethood was confined to the Zoroastrian dispensation, and that their scriptures were the oldest of all, so much so that even the Vedas paled into insignificance when compared with theirs in antiquity. The Hebrews also were not behind any other people in making similar claims for their religion. They went so far as to fix Palestine as the land where the throne of God had been placed, never to be removed to anywhere else. Only the elect of the Jewish race were eligible for the sacred office of prophethood. They were even forbidden to preach to other peoples. Revelation was held to be a gift which could be bestowed only on a member of their own race, and if there appeared any claimant among any other peoples, he could only be an impostor.

Identical views became established among the inhabitants of Arya Varta. According to them, *Prameshwara* is only a Raja of their country, a Raja who knows nothing about other countries of the world. The belief is cherished, with not a semblance of reason, that *Prameshwara* has taken a fancy

to the climate of Arya Varta, and has never even thought of visiting other countries to inquire into the condition of those in other lands, who had been left to themselves ever since He created them.

Friends, ponder and say whether such beliefs are acceptable to reason, or whether there is anything in human conscience which responds to them. I cannot see how a rational being can, on the one hand, believe that God is the Lord of the whole universe, and assert on the other, that He has withdrawn His parental care from the greater part of the world, and that His solicitude is all for one people and one country. Is there anything corresponding to this in the way God has distributed His physical bounty? If not, why should His spiritual favours be distributed with such partiality? If we only think, we can see the evil consequences to which such narrow views have led. I need hardly tell you how terrible are the consequences of insulting and reviling those holy prophets who count millions of men of all ranks, among their devoted servants and followers. There is no community but has more or less tasted the fruit of such vilification. Friends, long experience and trial have proved that to speak disrespectfully of the holy leaders of other people, and to hurl abuses at them, is a poison which undermines both body and soul. It brings double ruin in its wake. A country cannot have peace when different communities inhabiting it, attack and abuse the religious leaders of one another; and two com-

munities cannot live in harmony with each other when one or each of them speaks insultingly of the spiritual teachers of the other. Every man must have his feelings stirred, when he hears his prophet or founder insulted. Particularly Mussalmans are a people who without calling their holy Prophet, God, or Son of God, believe him to be greater than all righteous men that were ever born of women. So it is not at all possible to live on peaceful terms with a true Muslim, unless the holy Prophet is invariably spoken of in respectful terms.

MUSLIM ATTITUDE.

We Muslims, on our part, never speak disrespectfully of the prophets of other communities. On the other hand, our belief is that spiritual leaders who ever lived on this earth, who have been accepted by many millions of men, who have won the respect of a large portion of humanity and have been held in esteem for a very long time, were one and all true prophets of God, these circumstances alone constituting sufficient evidence of their truth with us. If they had not been sent by God, they would not have found acceptance with so many millions of men. God never grants to others the honour which He gives to His chosen ones. If an impostor sits in the seat of the elect of God, he is soon brought to naught.

It is on this principle that we regard the Vedas as from God, and believe the *Rishis* to be holy and sacred personages.

It is true that the teachings contained in the Vedas, have failed to promote the worship of the One God, nor were they suited to do so. Idolators, fire-worshippers, sun-worshippers, Ganges-worshippers, those who believe in thousands of deities, followers of Jainism, and professors of the *Shakat Mat*, in short, all sects of Hinduism that are to be found in India, base their respective creeds on the Vedas, the Vedas apparently being capable of all these divergent interpretations. Still our belief, according to the Quranic teaching is that the Vedas are not the fabrication of man, for a human fabrication does not have the power to draw millions of men to itself and to establish a system that can endure for ages. Though we have not found the Vedas teaching the worship of stones they teem with inculcations about the worship of fire, air, water, the moon, the sun, and so on, and there is not a single Vedic verse forbidding the worship of such objects. How are we to decide, that all the long established sects of Hinduism that worship these objects are wrong, and only the new born sect of Arya Samaj is right? Those who worship these various objects claim to have the clear evidence of the Vedas on their side, and the Arya Samaj who assert that *agni* (fire), *vayn* (air), *jal* (water), etc., are only names of the Divine Being, make an assertion for which there is no evidence. They make a claim of which they have still to acquit themselves. Had this claim been satisfactorily proved, the learned Pundits of Benares, and other Hindu cities, would have accepted the views of the Arya Samaj and yet, though this new sect has been exerting

itself to the utmost in disseminating its new doctrines, now for about 30 or 35 years, few Hindus have accepted them. The numbers of the Arya Samaj shrink into insignificance, when compared with the numbers of the Sanatana Dharma and followers of other Hindu sects. Nor do the doctrines of the Arya Samaj seem to have impressed the other sects of Hinduism.

HINDU DOCTRINES.

Similarly the doctrine of *Niyoga* is attributed to the Vedas. Human nature revolts against this hateful doctrine. And, as I have already said, we cannot believe this to be the teaching of the Vedas. On the other hand, we are strongly disposed to believe them that such teachings were afterwards attributed to, or inserted in the Vedas, from some selfish motives. The Vedas being a book of great antiquity, it is very likely that various additions and alterations were made in it, by Pundits of subsequent generations. That many millions in Arya Varta have for thousands of years, believed them to be the Word of God is, however, sufficient evidence for us of their truth. It is impossible that the word of an impostor should come to enjoy the reverence which the Vedas enjoy.

When we, in spite of many difficulties and, out of the fear of God, believe the Vedas to be His Word, and attribute its errors to subsequent writers, why should such savage attacks be made on the holy Quran which teaches the unity of God,

from beginning to end, which nowhere teaches the worship of the sun, the moon, or any such object, but, on the other hand, says in plain words:

لا تسجدوا للشمس ولا للقمر ولا لله الذي خلقهم

i.e., "Do not bow in worship before the sun, nor before the moon, but prostrate yourselves before the God who created them" (41:37)? Besides, the holy Quran has with it, the testimony of signs, old and new and it shows the face of God like a mirror. Why do not the Arya Samaj do by us, as we do by them? Why is the seed of discord and enmity sown in the land? Do you expect this to bear good fruit? Is it fair dealing to cast stones at one who offers you flowers? To throw dung at one who holds out milk?

PERFECT PEACE.

If, in order to have perfect peace, the Hindus and the Arya Samajists are prepared to accept our holy Prophet (peace and the blessings of God be upon him), as a true Prophet of God, and if they are prepared to give up denying and defaming him, I would be the first man to sign an agreement that we, the followers of the Ahmadiyya Movement, will always believe in the Vedas, and will speak respectfully of the Vedas, and the *Rishis*. We will bind ourselves to pay the Hindus a penalty of Rs. 3,00,000, in case we fail to fulfil the agreement. If Hindus cordially wish for this peace, they also should sign

a similar agreement, in some such terms:

“We believe in Muhammad Mustafa (peace and the blessings of God be upon him!), and regard him as a true Prophet. We will always speak of him as respectfully as a sincere believer should. And if we fail to fulfil this agreement we shall pay to the Head of the Ahmadiyya Movement Rs. 3,00,000 as a penalty for breach of agreement”.

The members of the Ahmadiyya Movement now number not less than four hundred thousand. The sum of Rs. 3,00,000 is not a large sum. Other Muslims who are outside the Ahmadiyya Movement have no unity of aim or view. They recognise no leader whom they feel bound to obey. So I cannot say whether they would join us or not. Even me, they yet regard as an infidel and an anti-Christ. Still I hope that, if Hindus make this compact with me, other Muslims will not be so foolish as to cause their holy Prophet to be abused, by speaking insultingly of the scriptures and the leaders of so well-mannered a people. In that case, they themselves will be to blame if Hindus retaliate abuse by abuse. Such a thing being, in any case, inconsistent with honour and decency, I do not think that after the compact has been made, other Muslims will say things derogatory to the honour of Hindu scriptures and Hindu *Rishis*. But in order to make the agreement strong and sure, it will be necessary that it should be signed by at least 10,000 sensible men on both sides.

ONE NATION.

Dear countrymen, there is nothing like peace. Let us become one nation and one people, by means of this compact. You see what discord there is in the land and, how much the country has suffered on account of mutual recrimination. Come, and try now the blessings of mutual respect. This is the only way to reconciliation. To try and seek peace along any other way would be to neglect a sore which is bright and smooth out side, but which is full of foul pus inside.

I need not stop here to point out that the disunity that is daily increasing in this land is not solely due to religious differences, but that it is also due in part to political considerations. Hindus, for instance, have always been desirous of having a share in the government of the country, or of having at least their opinion consulted on important political matters, of bringing their grievances to the notice of the rulers, and of being admitted, equally with Europeans, to high posts of administration. Muslims made the mistake of keeping aloof from the Hindus, in their endeavours to attain this object. They thought that as their numbers were smaller than those of the Hindus, only the latter would reap the fruit of these endeavours. So they not only held themselves aloof from the Hindus, but even opposed them and acted as a hindrance in their way. The result was that ill-feeling due to these causes only added to the original enmity between the two. I cannot believe, however, that these are the major causes of mutual

hatred. I do not agree with those who hold that ill-feeling between Hindus and Mussalmans is not due to religious differences, but only to political rivalry.

POLITICAL DIFFERENCES.

Every body can understand why Muslims shrink from joining the Hindus in claiming their lawful rights. Why did they keep aloof from the Congress, and why, when at last they saw that the fundamental principle on which educated Hindus were acting was right, did they actually follow the example set by Hindus, not, however, by joining the Congress, but by starting a Congress of their own, the All-India Muslim League? How can we account for the fact that though they have begun to do the very same thing that the Congress has been doing, yet they have not liked to join hands with the Hindus?

Brethren, the cause of this is to be found in religion alone. If these very Hindus embrace Muslims to-day declaring, 'There is no God but Allah, and Muhammad is His Prophet,' or if Muslims embrace Hinduism and begin to worship *agni*, *vayu*, etc., according to the injunctions of the Vedas, and bid farewell to Islam, all the differences that are now termed political would disappear, as though they had never existed. This shows that what lies at the root of mutual hatred is religious antagonism. it is religious antagonism which when carried to extremes results in bloodshed. My Muslim brethren,

since the Hindus look upon you as an alien people owing to your professing a different religion, and you regard them as an alien people for the same reason, it is impossible that your hearts should be purged of hatred, unless the real cause that lies at the bottom of this hatred is removed. You may join hands with each other for some time like hypocrites, but real peace and tranquility can only be attained if, from the bottom of your hearts, you accept the Vedas and the *Rishis* as from God, and your Hindu brethren likewise expel all malice from their hearts, and accept our holy Prophet as a true prophet of God. Remember that this is the only course which can bring about real unity between you and the Hindus. It will act like water and wash away all hatred from your hearts. If the time has come for the two long separated people to unite, God will open their hearts to accept this proposal, as He has opened ours.

THE GIST OF ISLAM.

But, besides this agreement, it will be binding on us to act sympathetically towards our Hindu brethren, and invariably treat them with kindness and fellow-feeling. We shall have to abstain from everything that is likely to offend them, provided that what we abstain from is not one of those injunctions that are obligatory or desirable for us. So, if Hindus cordially accept our holy Prophet as a true prophet of God, and believe in him, the gulf which separates us from the Hindus owing to our slaughtering cows should also be made

up. It is not obligatory on us to use everything that we think lawful. There are many things which we think to be lawful but which we never use. To be kind and tolerant to our fellow beings is as important a religious injunction, as to believe in one God, and it is not against the Law of God, to abandon an unnecessary thing for a necessary one. Believing a thing to be lawful is quite different from using it. Religion consists in abstaining from forbidden things, seeking the pleasure of God, showing kindness and sympathy to the creatures of God, believing in all the prophets that were raised from time to time for the reformation of the world, without making any distinction between them, and disposing ourselves kindly towards all human beings—that is the gist of Islam. But how can it be possible for us to make peace with those who unjustly, and fearlessly revile our holy Prophet Hazrat Muhammad Mustafa (peace and the blessings of God be upon him!) and persist in attacking and calumniating him? I say truly that it is possible for us to make peace with the snakes of the desert and the wolves of the wilds, but it is impossible for us to be at peace with those who make vile attacks on our holy Prophet, whom we hold dearer than our parents, and our own selves. May we all die Muslims! We will never do a thing derogatory to our faith.

I do not mean to lay any unjust charge at the door of any particular community, nor do I intend to offend anybody. But with a deep sigh I feel constrained to say that great

injustice is being done to Islam and the holy Quran. Islam is a holy and peaceful religion which never attacked the leader of any community, and the Quran is an honourable book which laid the foundation of peace among nations by accepting the prophets of all nations—a distinction which the holy Quran alone possesses among the scriptures of the world. Regarding the prophets of the world the Quran says:

لا نفرق بين احد منهم ولا نعني له مسلمون

i.e., "O Believers, say, 'We believe in all the prophets of the world and make no distinction between them, accepting some and rejecting others'." (2:136;3:83). If there exists any other revealed book with such a peaceful teaching, let it be named. The Quran does not restrict the universal mercy of God to any particular race. It accepts all the prophets of the house of Israel, such as Jacob, Isaac, Moses, David and Jesus, and does not call any prophet, he may be of Persia, India or any other country, a liar or an impostor. On the other hand, it plainly declares that there have been prophets among all peoples and in all lands, and thus it lays the foundations of peace among mankind. It is therefore very painful to find that the Prophet of Peace should be reviled and treated with contempt by everybody.

GRAVE WARNING.

My dear countrymen, I have not said this to offend you or to injure your feelings. I wish to tell you from the best of

motives that those who have made it a point to abuse and attack the Prophets of other communities, as if it formed part of their religion, are not only sinners in the sight of God for their transgressions and for making unfounded attacks, but they are guilty also of sowing the seed of discord and enmity between different communities. Tell me, if a person abuses another man's father or calumniates his mother, does he not really attack the honour of his own parents? And if the person whose parents he has abused, pays him back in the same coin, the man who took the initiative in the matter—may we not hold him to be the cause of the abuse, and may we not regard him as the enemy of his own parent's honour?

Mark how God teaches us manners and regard for the honour of others. He says:

لَا تَسُبُّوا الَّذِينَ يَدْعُونَ مِنْ دُونِ اللَّهِ فَيَسُبُّوا اللَّهَ عَدْوًا بِغَيْرِ عِلْمٍ

i.e., "Do not abuse the idols of the idolators, for if you do it, they will abuse your God in return, not knowing Who God is" (6:109). Though according to the teaching of the Quran, idols have no worth at all, yet God enjoins upon Muslims to abstain even from abusing the idols, lest the idol-worshippers get excited and begin to revile God, and Muslims themselves become the means of having their God abused. Compare with this the conduct of those who abuse the great Prophet of Islam, who speak of him in defamatory terms, and make wild and savage attacks on his honour and character. Our holy

Prophet is he, on the mention of whose name, the great monarchs of Islam come down from their thrones, and pride themselves upon being counted among the humblest of his servants. Is not this honour from God? To treat with contempt one who is honoured by God is to fight with God Himself. Our holy Prophet, Hazrat Muhammad Mustafa, is that chosen Prophet of God, to aid whom and to demonstrate whose greatness, God has shown wonderful signs to the world. Is it not the hand of God that has made 200,000,000 Muslims prostrate themselves at his door? Every prophet had had some proof of the truth of his teachings, but proofs of the truth of the holy Prophet which the world has witnessed and continues to witness, have no parallel in any other prophet.

When the earth becomes corrupt with sin and wrongdoing, and mischief and transgression outbalance virtue, then the mercy of God demands that a Messenger should be raised to reform the world. Disease obviously calls for a physician. Hindus should be able to understand this point. They believe that the Vedas were sent not at a time when the earth was flooded with sin, but when it was free from it. When, therefore, God sent a guide when the earth was uncorrupted, is it not even more reasonable that He should have raised a prophet when a flood of sin was raging with full fury over every part of the world? I do not think any of you is ignorant of the historical fact that when the throne of prophet-

hood was graced by the holy Prophet, such darkness prevailed over the world that there was not a corner of the earth which was free from vice and corruption. This, Pandit Daya Nand himself recognises. He says that even in Arya Varta idolatry had taken the place of the worship of God, and much corruption had found its way into the Vedic Dharma.

ARAB CORRUPTION.

To the corruption prevailing at the time when the holy Prophet made his appearance, the Rev. Mr. Pfender, a European Missionary, also bears witness. He admits in his *Mizan-ul-Haq*, that of all peoples, at that time, the Christians were the most corrupt. Their immorality and vice were a disgrace to Christianity.

The Quran itself shows the need of its own revelation by saying:

ظہر الفساد فی البر و البحر.

i.e., "both land and sea have become corrupt." (30:41). This means that all nations whether primitive or those claiming to be civilized, had become corrupt.

All testimony shows that at the time of the holy Prophet, mankind whether they belonged to the East or the West, whether they peopled the land of Arya Varta, or were the denizens of the sands of Arabia, whether they had their abode in the islands or were settled on the mainlands, all of them

were without a true relation with God. Misdeeds had corrupted the whole of the earth. Can we not then see that the time of the holy Prophet was just the time when a great Prophet should have appeared in the world?

The question only remains, what did this Prophet accomplish? I say that this question with regard to the holy Prophet can be answered by a Muslim with a confidence and conviction, with which no Christian, Jew or Arya can answer the same question with regard to his prophet.

The immediate object of the holy Prophet was to reform the Arabs. Arabs were then in such a degraded condition that they could hardly be called men. There was no evil but was to be found in them and there was no vice but prevailed among them. Thieving and dacoity formed their business and the murder of innocent human beings was to them, like trampling under foot an insect. They killed orphans to appropriate their property, and buried their daughters alive. They took pride in adultery and openly spoke of indecent things in their poems, which were immoral in the highest degree. Drinking prevailed to such an extent that no house was free from it, and in gambling they were worse than any other people. Being worse than snakes and wolves they were a disgrace even to animals.

PURIFICATION OF MORALS.

But when the holy Prophet rose to regenerate these people and when he devoted his whole attention to purifying their hearts and casting his holy influence on them, in a few days they grew from savages into men, from men into civilized men, from civilized men into Godly men, and finally they became so filled with the love of God that they bore pain and persecution, for His sake, with the most admirable fortitude. They were subjected to all kinds of tortures. They were lashed with cruelty, dragged on burning sands, put in fetters, and starved to the point of death. But still they persevered, and only used each affliction as a step towards further advance. Many had their children slaughtered before their eyes, many were hanged by the neck in the presence of their children. A contemplation of the readiness with which they laid down their lives draw tears from the eyes. What was it that drew them so powerfully towards Islam and worked such a change in them that they threw themselves at the feet of one who once walked the streets of Mecca, a poor, solitary, helpless individual? It was the hand of God that was working their hearts. Some great magnet evidently raised them from the depths of degradation to the spiritual heights above.

The wonder is that before they embraced Islam, most of them were the mortal enemies of the holy Prophet and were thirsting for his blood. To my mind, there could be no greater miracle than that a poor, helpless and solitary individual

should have purged a people's hearts of malice, and should have so drawn them towards himself that they cast away their costly raiment and in sackcloth presented themselves to him as his humble servants.

CHARGE OF JEHAD.

Some thoughtless men bring the charge of *Jehad* against Islam. They think that all these men were compelled to accept Islam by the sword. Woe to those who have transgressed all limits in their injustice towards Islam and in concealing the truth about it! What has come to them that they turn away so easily from the real facts? Our holy Prophet did not appear in Arabia as a King. It could not be supposed that as he had with him kingly majesty and power, people flocked to his standard in order to protect their lives. It was a poor, helpless and lonesome individual who began to preach the Unity of God and his own prophethood. What sword did he then have, the fear of which caused men to adopt his religion? If they did not accept his religion of their own free will, which King's forces did he summon, and whose aid did he seek, to compel people to enter his religion? Seekers after truth, know it for certain that these charges have been fabricated by those who are sworn enemies of Islam. Consult history, and you will find that our holy Prophet was an orphan whose father had passed away shortly before his birth and whose mother also died when he was a child only a few years old. Then the child, sustained by the protecting

hand of God, grew up under the care of God unsupported by man. During the days of his orphanage and helplessness, he even tended the sheep of his employers. He had no guardian except God. He was twenty five years old, but not even one of his uncles would give his daughter in marriage to him, as he had no means to support a family. He was not lettered and knew no trade or profession. When he attained the age of forty, his heart was drawn towards God. There was a cave, named Hira, at a distance of a few miles from Mecca. He would go to that cave alone, hide himself there and worship God. Thus one day when he was secretly occupied in divine contemplation, God manifested Himself to him saying "The world has abandoned the path of God and the earth has become corrupt with sin, so I appoint you as My Apostle that you may warn the people and invite them to hearken to God before the divine punishment overtakes them". This message filled him with awe, and he humbly said in reply that he was unlettered, and unable even to read. Then God opened his heart and filled him with divine wisdom, and spiritual knowledge and illumined him with His light. His spiritual powers attracted the low and the humble towards him, and they became his devoted servants. The great and the haughty girded up their loins to oppose him, until at last they even determined to put him to death. Many of his followers, both male and female, were killed, and at last the house of the holy Prophet himself was besieged. But who can destroy a man whom God wishes to save? God sent His

word to the holy Prophet informing him of the intentions of his enemies, and bidding him to leave the city, and promising him His assistance. The holy Prophet accordingly left the city in the company of Abu Bakr and the two hid themselves in a cave, called Thor, where they stayed for two nights. The enemy pursued them tracking their footsteps. Coming up to the cave Thor, their guide would go no further, saying that the Prophet and his companion were in the cave or they had gone to heaven. But who can encompass the wonders of the divine Power? In a single night a spider covered the opening of the cave with its web, and a pigeon made its nest at the mouth of the cavern, even laying its eggs. So when the tracker nearly persuaded the men to go into the cave, an old man among them cried: "This man is a fool. This web was at the mouth of the cave even before Muhammad was born". Hearing this, all dispersed and nobody cared to examine the interior of the cave.

DEPARTURE TO MEDINA.

After this, the holy Prophet escaped to Medina, where most men accepted him. This infuriated the Meccans still more, for they were furious at losing their victim. Thenceforth all their efforts were concentrated on bringing about the annihilation of the holy Prophet. The small band of Meccans who had accepted the holy Prophet had also left their native city to seek protection in other lands and some of them had sought shelter under the King of Abyssinia. The few that

remained in Mecca, being too poor to migrate, were bitterly persecuted. Their cries of pain are referred to even in the Quran.

The cruelties that the Meccans perpetrated on the poor Muslims exceeded all limits. They began to murder poor women and orphans in tender years. Some women had their legs tied to two camels which were then made to run in opposite directions—the poor creatures torn in two pieces each.

When the barbarities of the disbelieving Quraish reached the limit, God, Who at last took pity on His people, sent word to the holy Prophet, saying the cries of the oppressed had been heard, the Faithful were now permitted to take up arms against the oppressors. Those that had smitten the innocent with the sword, were to perish by the sword. But still the Faithful were not to transgress, for God did not love the transgressors.

This is the truth about the Islamic *Jihad* which has been most cruelly misrepresented. God is indeed tolerant, but when the mischief of a people exceeds all limits, God does not leave the oppressors without punishment, and Himself brings about the means of their destruction. Who ever told our opponents that Islam was propagated by the sword? God says in the Quran:

﴿لَا كَرْهًا فِي الدِّينِ﴾

i.e., "There is no compulsion in faith." (2:255) This being the

commandment of God in His holy Book, who gave orders to exercise compulsion? And what means were there to constrain men to accept the Faith. Does compulsion create in those compelled, the devotion and constancy with which followers of the holy Prophet fought against overwhelming odds without a reward? When they numbered two or three hundred they fought against thousands, and when they numbered thousands, they defeated millions. To protect Islam from the attacks of the enemy, they allowed their heads to be cut off like sheep. With their blood, they bore testimony to the truth of Islam. They had a great passion to spread the message of the Unity of God to the ends of the earth. They went to the deserts of Africa under severe privations, only to preach the Unity of God. Suffering all sorts of troubles they went to China, not as warriors again, but as preachers, and their preaching was blessed with such good results that millions of men professed the faith at their hands. Then they came to India, as dervishes in sackcloth, delivered their message to the natives of Arya Varta many of whom embraced Islam. And in the West they carried their message of the Unity of God to the farthest ends of Europe.

THE CHIEF OBJECT OF ISLAM.

Say truly, was that the work of men who had accepted Islam at the point of the sword? Who, professing to be believers, were unbelievers at heart? Nay, that was the work of men whose hearts were full of the light of faith, and

in whose hearts the love of God reigned supreme. What is the teaching of Islam? The chief object of Islam is to establish the unity and majesty of God on earth, to extirpate sin and to weld all nations into one by collecting them around one Faith. Other religions and other prophets had their attention confined only to one people and one country. If they taught any morals, their object, was that their own people alone should be guided by those morals. Jesus, for instance, plainly said that his mission was for the house of Israel, and when a woman who was not an Israelite approached him saying, 'Have mercy on me, Lord,' he replied her saying. 'I am not sent but unto the lost sheep of Israel'; and when she again humbly approached him with the same request, he again put her off saying. 'It is not meet to take the children's bread, and to cast it to dogs.' But the holy Prophet never said that he had been sent only to the Arabs. On the other hand, the Quran says:

قل يا ايها الناس اني رسول الله ليكن جميعا

i.e., "Say O Prophet to mankind, 'I am the Apostle of God to you all.'" (7 : 158). But it should be remembered that Jesus cannot be blamed for having thus coldly repelled the woman. The time was not yet ripe for a universal teaching and Jesus accordingly had been commanded to confine his preaching to the Israelites, and to have nothing to do with others. As I have said before, the moral precepts of Jesus were only addressed to the Jews. The Law of Moses laid emphasis on a

tooth for a tooth and an eye for an eye, and the object of this teaching was to establish justice among the Jews, and to check them from transgression, because having lived in slavery for 400 years, they had become hard-hearted and mean, and injustice formed the chief trait of their character. Similarly in the time of Jesus, God's wisdom demanded that the over-strictness with which the Jews had come to punish every offender should be remedied by enjoining upon them leniency and mercy and so Jesus laid great stress on forgiveness. The moral teaching contained in the Gospels, therefore, was addressed to the Jews, not to the whole world, for the simple reason that Jesus had no concern with any other people.

JESUS' TEACHING.

The truth is that the moral teaching of Jesus is not based on universal sympathy—for while it sympathises with the offender, it does not sympathise with the offended. It is also conspicuous because of another serious defect. As the law of Moses goes to one extreme by laying too much emphasis on retaliation, the teaching of Jesus goes to the other extreme by enjoining forgiveness in all circumstances. These codes do not aim at the development of all branches of the human tree. The Pentateuch nourishes one branch while the Gospels confine themselves to the other, both being characterised by absence of moderation in their teachings. Just as it is not expedient always to punish the offender, so is it inconsistent

with the balanced cultivation of human morals, always to forgive. It is for this reason that the Quran rejects both the extreme teachings and follows the golden mean by saying:

جزا ء سيئة سيئة مثاها فمن عفى و ا صلح فاجره على الله

i.e., the punishment of evil should be proportionate to it, as the Law of Moses teaches. Forgiveness of the Gospels is to be applied only when it is productive of good and when the offender is likely to profit by it and to reform himself. Otherwise the law is that of the Pentateuch. (40:42).

A DECLARATION OF CREED.

"The five things on which Islam is based is our creed and we are holding fast by the word of God, *viz.* the Holy Quran by which the Muslims are required to hold fast; and like Farooq (May God be pleased with him) we say "The Book of God is sufficient for us." We believe that there is no deity but Allah and that our Master Hazrat Mohammad Mustafa (may peace and blessings of God be upon him) is the Messenger of God and the seal of Prophets, and we believe in Angels, in the Resurrection, in the Day of Judgment, and in Heaven, and Hell. We believe that whoever deducts even a tittle from the *Shariat* of Islam or adds even a jot to it or whoever inculcates the abandonment of the Divine commandments or declares the forbidden things to be lawful is faithless

and has turned away from Islam. We admonish the members of the Community that they should have a sincere faith in the Holy formula of Islam, *viz.* that there is no deity but Allah and that Mohammad is the Messenger of God and that they should die on this faith, that they should believe in all those prophets and all those books whose truth is testified to by the Holy Qur'an, that they should observe fasts and prayers, pay the *Zakat*, and perform pilgrimage to Mecca and obey all other commandments laid down by God and His Holy Messenger, believing them to be divine commandments and abstain from all things that have been prohibited, in exact accordance with the teachings of Islam. In short, it is obligatory on them to believe in all those things on which all the righteous Muslims that have gone before us were agreed both in belief and practice, and all those matters which are held to constitute Islam according to the unanimous opinion of the *Ahl-i-sunnat*. We call both the heavens and the earth to witness that this is our religion and whoever imputes to us anything contrary to this religion brings against us a false imputation dishonestly and impiously, and on the Day of Judgment our claim against him will be, when did he cleave open our bosoms to see that in spite of our profession we held contrary views in our hearts. Beware that the curse of God falls on those who lie and who are guilty of imposture!"

(Ayyamus Sullah Page 86 to 87.)

A MIRACLE OF GOD.

Ahmad, the Promised Messiah, passed away on 26th of May, 1908, and on the occasion of the Annual Gathering of Ahmadies in December, 1907, which was the last gathering in his life-time, he thus addressed his disciples:—

First of all, I offer my thanks to Allah, who has guided the hearts of you all to the true path, although thousands of Muslim priests are busy representing me as *Kafir* and as the Anti-Christ. It is a Miracle of God that notwithstanding violent opposition and bitter persecution the number of my followers has been steadily rising, until they now number more than four hundred thousand. It is really a great Miracle of God that although a host of opponents are striving day and night to put an end to this Movement and spare no pains to bring about its utter destruction, yet God means that this Movement should prosper, and it is actually prospering, and the enemy, notwithstanding his worst efforts, is unable to do it any harm.

Do you know the reason of this?

The first reason is that when God raises a man for the reformation of mankind, that man is bound to prosper and none can prevent it. Those who oppose him perish; they are humbled; they are powerless; their efforts come to naught.

(Translated by Maulana Sher Ali, B. A.)

None can stand in the way of him who has been really deputed by God; for he acts according to His will, and if it be supposed that anybody can thwart the will of God, this means that he can prevail against God Himself; but bear in mind that no one has any power to prevail against God,

The second reason is that concerning the people that are now present in this assembly, God has prophesied about 30 years before, at a time when none of those who are now gathered here ever thought of visiting Qadian. The word of God containing this prophecy is to be found in the *Barāhin-i-Ahmadiyya* which was published in Arabia, Persia and India (published in 1880-1884). No Hindu or Christian or Jew or Mussalman can deny this prophecy. Maulvi Mohd. Husain of Batala, now the greatest enemy of the Movement, who published a review of the Book, knows that whenever he came to Qadian, he always found me alone. The prophecy published in the *Barahin* is truly a great prophecy. The substance of what God revealed to me is: "Though thou art now alone, yet there shall come a time when people will come to thee in troops." Some provision was to be made for the accommodation of the promised visitors. So God said: "*Yātika min kullī fajjin amiq.*" ("There shall come to thee presents of money and other gifts from distant places.") Then God commanded me, saying, "*Wa lā tusāir li khalqillāh.*" ("Be not discourteous to the creatures of God who will visit thee in large numbers.") God informed me of crowds of men coming

to Qadian, at a time when this place where the visitors are now gathered was disolate like a jungle. The people of this village know, as also the residents of Amritsar and Lahore, that I was absolutely alone and that this place was utterly desolate.

What miracle, I ask, can be greater than this? The way in which the prophecy contained in the *Barāhin-i-Ahmadiyya* has been fulfilled is a proof of God's power and of the assistance which He vouchsafed to me. Who is there who can say, and that at a time when he is leading an utterly obscure life, that there shall come to him thousands of men from distant places?

The miracle to which I have referred above is in every respect an established miracle. Only a bigoted man who is devoid of all faith can deny it. In case of religious antagonism men do not refrain even from lying, nay, they even look upon it as meritorious. Yet I challenge any Hindu to come forward and say on oath whether at the time when the above-mentioned prophecy was published anybody ever came to pay me a visit from any outside station and whether I used to receive any presents of money as I do now, and which now amount to thousands of rupees. Certainly not. Is it not then the work of God? If anybody should say that these events came to pass by chance, let him name some other similar event which occurred by chance in the same way. Lame excuses are of no avail. But while giving a parallel, it

would be necessary to show that the event had been foretold 25 years before their occurrence, and that they came to pass exactly as they had been foretold. If such a plain miracle be denied, then no other prophet's miracle can be accepted. If it can be shown that an impostor and a liar can forge a prophecy like the one which God has vouchsafed to me, I shall renounce my claims and relinquish my work and will accept as true the view that even a prophecy made under such circumstances and fulfilled in such a remarkable way can be no proof of one's truth.

Those who oppose truth always meet with failure. Their attempts to refute it only bring shame upon them. It is true that sometimes things that are about to happen are made known to certain individuals by means of dreams also, but such dreams may be dreamt even by scavengers and *Chamārs** and therefore ordinary dreams, even though true, are in themselves no evidence of the fact that the individual who dreamt them is really a prophet of God. But the Prophecy to which I have referred above is such that it is impossible to find a parallel to it in the lives of others than prophets. Many Hindus of Qadian, particularly Lala Sharampat and Malawa Mull, are witnesses to the truth of this prophecy. When they came to see me in those days when the prophecy was published, they always found me alone. But now crowds of men flock to Qadian, as had been foretold.

*A class of people employed in the lowest form of manual labour in India.

When I published the prophecy all men turned against me. The Maulvies and the Hindus made a common cause against me. The *Ulemā* issued pronouncements declaring that anybody who would meet me and my followers and give us salutations would become *Kafr* (heretic). They carried their propaganda against me to such limits that they even waited on the roads to Qadian to prevent visitors from coming to see me. Yet in spite of all this opposition God's word was fulfilled. Now consider whether it is in the power of man to overcome all difficulties single-handed. I do not force anybody to believe in me. Let everybody think for himself and see whether what I say is true or not.

Even the opposition which was to be offered to me and also the end of it had been foretold in the word of God published in the *Barāhin-i-Ahmadiyya*. God had spoken to me, saying "*Ya' simukallāhn wa lau lam ya'simkannās*. "That is, People will exert themselves to the utmost of their power against thee, but their efforts will be of no avail, and I will show men that My word is fulfilled." And so He did. Now none can deny the truth of this prophecy except him whose heart is devoid of faith. A faithless man has no religion. Religion has its basis on truth. He who is not true has no religion.

(Vol. XXVIII R. R. 1929.)

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
نَحْمَدُهُ وَصَلَّيْ عَلَى رَسُولِهِ الْكَرِيمِ

Conditions of Bai'at.

(Initiation into the Ahmadiyya Movement.)

The man who accepts *Bai'at* should firmly make up his mind:—

Firstly, that up to the day of his death he will abstain from *Shirk* i.e., setting up equals to God.

Secondly, that he will keep away from falsehood, adultery, looking at women other than near relatives, cruelty, dishonesty, riot and rebellion, and in short, every kind of evil: and will not allow himself to be carried away by his passions, however strong they may be.

Thirdly, that he will pray five times a day without fail, according to the commands of Allah and His Apostle, and to the best of his ability will try to offer his *Tahajjud* prayers (prayer of the latter part of the night), to invoke the blessings of God (*Darud*) upon His Prophet, to ask pardon for his sins and the help of God: and that remembering the blessings of God he will always praise Him.

Fourthly, that he will in no way harm God's creatures generally and Moslems particularly under the influence of his passions—neither with his hands, nor with his tongue, nor by any other means.

Fifthly, that in every state of sorrow or pleasure, prosperity or adversity felicity or misfortune, he will prove himself faithful to God and that in every condition he will be ready to bear every kind of insult and pain. At the time of any misfortune he will never turn away from Him but rather he will advance further.

Sixthly, that he will not follow vulgar customs and will abstain from evil inclinations and that he will completely submit to the authority of the Holy Quran and that he will make the sayings of God and His Apostle the guiding principle of his life.

Seventhly, that he will fully give up pride and haughtiness and will pass his days with humility, lowliness, courtesy and meekness.

Eighthly, that he will consider religion, the dignity of religion and the well-being of Islam dearer than life, wealth and children and in short dearer than everything else.

Ninthly, that he will be for God's sake showing sympathy with the creatures of Allah and to the best of his power he will use his natural abilities for the welfare of God's creatures.

Tenthly, that he will establish a brotherhood with me (the Promised Messiah) on condition of obeying me in everything good and keep it up to the day of his death and this relationship will be of such a high order that its example will not be found in any worldly relationship either of blood relations or of servant and master.

Form for Initiation into the Ahmadiyya Movement.

To

HAZRAT AMIRUL MOMENIN KHALIFATUL MASIH II

MIRZA BASHIR-UD-DIN AHMAD SAHIB,

QADIAN (PUNJAB).

MOST REVEREND SIR,

Peace be with you.' I have gone through the conditions of *Baiat*, the Articles of Faith, the duties of Ahmadies and General Instructions, and have accepted them. I having filled up the subjoined form send it to you and pray that my *Baiat* may be accepted.

I bear witness that there is no god but Allah. He is one having no partner, and Mohammad is the servant and Messenger of God.

I son of enter the Ahmadiyya Movement at the hands of MAHMUD and ask pardon for all my sins. In future I will try my best to guard myself against all kinds of sins. I will never set up equals to God and will give precedence to my religion before all worldly considerations. I will try my best to act upon all the laws of Islam. I will always try to learn, teach or hear the Holy Quran and the Traditions. I will consider the propagation of Islam as the first of my duties. I will obey you in everything good that you will tell me. I consider our Lord Moham-

mad (peace be upon him) to be the seal of Prophets and believe in all the claims of the Promised Messiah:—

اَسْتَغْفِرُ اللّٰهَ رَبِّىْ مِنْ كُلِّ ذَنْبٍ وَّاَتُوبُ اِلَيْهِ - اَسْتَغْفِرُ اللّٰهَ رَبِّىْ مِنْ
كُلِّ ذَنْبٍ وَّاَتُوبُ اِلَيْهِ

I beg pardon from Allah my Lord for all my sins and turn to Him. I beg pardon from Allah my Lord and turn to Him,

رَبِّ اَنِى ظَلَمْتُ نَفْسِى وَاَعْتَرَفْتُ بِذُنُوبِى فَاغْفِرْ لِى ذُنُوبِى فَاَنْتَ
لَا يَغْفِرُ اِلَّا ذُنُوبِى اِلَّا اَنْتَ

رَبِّ اَنِى ظَلَمْتُ نَفْسِى وَاَعْتَرَفْتُ بِذُنُوبِى فَاغْفِرْ لِى ذُنُوبِى فَاَنْتَ
لَا يَغْفِرُ اِلَّا ذُنُوبِى اِلَّا اَنْتَ

O my Lord I have wronged my soul and I confess all my sins. Pray forgive my sins and there is no forgiver except Thee.

O my Lord I have wronged my soul and I confess all my sins. Pray forgive my sins and there is no forgiver except Thee.

O my Lord I have wronged my soul and I confess all my sins. Pray forgive my sins and there is no forgiver except Thee. Amen! Amen!

Signature.

Address.

Corrections.

Page	Line	Read	For
8	21	Pfender	Piender
8	27	at the time of a general corruption was a warning to the Christians and Jews who had gone astray to reform themselves.	
	28		
17	5	evidently	evidently
18	22	His	his
154	6	Almighty	Almighty
173	6	occasion	occation
208	19	ye	he
224	21	divorce	diverse
235	12	establish	eatablish